

# A Postill or

## COLLECTION OF MOSTE

GODLY DOCTRINE VPON EVERY

gospell thzough the yeare, aswell for ho-  
lye dayes as Sondayes, digested in suche order,  
as they bee appoynted and set forth in  
the booke of Common  
Prayer.

Werpe most profitable for all Curates, Parentes,  
maysters of houtholdes, and other  
gouerners of youth.

CHRISTE.

The harvest is great, but the labourers are fewe, pray ye  
therefore the Lorde of the harvest, to sende forth  
labourers into the harvest. LVC. X.

LONDINI,

ANNO DOMINI. M. D. L.

*Cum privilegio ad im-  
primendum solum.*



St Bonifacii

COLLECTION OF MSS.

GOOD DOCTRINE AND VERNACULAR

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LONDON

W. D. D. D.

Cambridge University  
Cambridge University

# A PREFACE TO

THE GODLY

READER.



OR AS MUCH (DEERELY  
beloued in oure sauiour Iesu)  
as faith (which is the gift of god  
without the which we canne not  
please god) cometh by hearing of  
the woꝛde of god, it is expedient,  
and moze then necessary, that we

Eph. 2.  
Heb. 11.  
Rom. 10

earnestly embrace the same woꝛde of god, least the  
Lorde be wꝛathe with vs, and wee perishe from the <sup>psal. 11</sup>  
righte waye.

We may not at our pleasure (as the world doth)  
trifle with it, neglecte it and contemne it, which is  
the lyuely foode of the soule, as Christe himselve by  
the same beareth witness, saynge: A man shall not <sup>Mat. 4</sup>  
lyue by breade only, but by every woꝛde that procedeth  
out of the mouthe of God. What manne neglecteth  
the foode and noꝛishment of his bodye, whiche is  
mortal, byle earth, and woꝛmes meate? Nay, howe  
do all men diligently awayte the tyme, season and  
oportunitie to pꝛepare the foode and noꝛishment  
foꝛ the bodie?

The husband man ploweth, soweth, harroweth,  
weedeth, reapeth, moweth, dryeth his corne, and ga-  
thereth it into his barne in season.

The marchaunte marketh the oportunitie, and  
taketh the winde that serueth foꝛ his byage in due  
tyme.

The Passinger leeseeth not the tyme, but taketh it  
when

# A PREFACE

whē it is offered. The lawyer obserueth the term. Euerye man in his science, occupacion and crafte, applyeth the tyme and season when it serueth them beste for their purpose: but (Lorde) how dulle, negligent and carelesse be we of this tyme, that god

2. Co. 6 des wooorde speaketh of, sayinge: Beholde, nowe is the accepted tyme, beholde, now is the daye of saluacion.

ful truely therfore is this saying of Christ verifed vppon vs. The chylde

Luc. 16 ren of this worlde are in their nation, wiser than the children of Ise. Almyghty god hath nowe vsyted vs with his holpe woorde, but yet wee prouoke him to lamente oure miserable state no lesse then the Jewes did, vppon whome, he saithe by his prophete Esai.

Isay. 1. I haue nourished and brought vppe children; but they haue doone wyckedly against me. The ox hath knowen his owner, and the asse his maisters cribbe, but Israel hath receiued no knowledge, my people hath no vnderstanding. Alas for thys synfull nation, a people of greate iniquitye, a frowarde generation, vnnaturall chylde

ren, howe least any manne flatteringe him selfe, wold apply this lamentable prophecy only vnto the Jewes, let him note this sentence which toucheth the cause of our blyndenesse to be twise reherfed, namely, Israel hath receiued no knowledg, my people hath no vnderstanding. If it had beene spoken only of the Jewes, yt had beene ynough to haue saide, Israell hath receiued no knowledge, But bicause it shulde be truely applyed vnto vs also, god saith: My people hath no vnderstanding. Whye: Merely CHRIST him selfe sheweth the cause, sayinge: The haruest is great, but the labourers are fewe.

Luc. 10

Wher

TO THE READER.

Wherefore (chryſte reader) it hath been thought good, to commend this ſmall volume of godlye and ſincere doctrine, into our mother and Engliſh tong that it mighte be a ſpurre vnto the dull ſhepherds, and helpe vnto the ſimple and godlye mynded curates, and comfozte to the fathers of the houſhold, parents, and gouernoures of youth. Truly it muſt needes be a ſpurre vnto the ydle, dul and negligent curates, bicauſe the doctrine hereof is ſo bryef, ſimple and plaine; that a cyllie woman oz pooze prentyle, occupyinge theim ſelues the whole weeke in their vocacion, onlye with the ſtudyinge and learninge of this booke vpon the ſondaye and hollye daye, ſhall within one yeare be better able to teach hereafter their own houſholdes, then many curats do now inſtructe their congregacion committed to their cure and charg. At whole hand, without fayl, Ecc. 3.  
the Lorde wyll requyre the bloude of euerie one of and. 33.  
their flock that periſheth for lack of godly teaching.

Alſo the profite that the godlye mynded curates (although they be but meanly learned) ſhall hereby obtaine their flocke and congregacion in ſhorte tyme (by the grace of God) ſhall better declare in their lyfe by good frutes, than here can be expreſſed with wordes.

Finally, the honeſt houſholders, (for whose ſake principally this booke is putte forth,) whiche wyll take paines to practiſe the doctrine herof vpon the ſondayes and holy dayes in teachinge their families, and lookinge to them ſo on the working daies with diſcipline, that they exercyſe the ſame in their lyfe, ſhall fynde moze faithfulnes, quieteneſſe, and  
obedi:

## A PREFACE

obedience in their families, then their policie and worldely wisedome otherwysse is able to bypnyng to passe with all that they can do.

Let not parentes and maysters hereafter synde faulte with the pryde, stubburnesse, slouth, and falschod of their yowthes & seruauntes, if they theim selues be styffe necked and slowe to learne the word of the Lord, and negligent in teachyng their families to serue God. But let them knowe, that the vntowardnesse of their youth & seruauntes is the iust plague of god vnto them, because they teache them not to knowe, feare and serue God.

What meane they that murmure? would they haue their chyldren and seruantes obedient, saythfull and diligente to serue theim? Yea verely, it is mete they should so be. Then lette they them selues begynne fyrst to be diligent in learnyng the worde of God, saythfull in teachyng it, and obediēt in doing it. For S. Paul sayth: Speake the thinges that be come wholsome learnyng, that the elder men bee sober, sage, discrete, sound in the sayth, in loue, and in pacience. When they haue learned this, than let them be diligent to shewe the same by example, and to teache their cure, that whiche foloweth.

Fyrst, that their wyues be in suche apparel as becometh holynes, not geuen to muche wyne, sobre minded, discrete, chaste, howsewyfly, good, obedyent to their own husbandes, dilygent in teaching their chyldren, that the worde of God be not euell spoken of.

Secondarily, that yonge men be sobre mynded.

Thyrddly, that seruantes be obedient vnto their own maisters, and please them in all thinges, not answeringe agayne

TO THE READER.

again, neither pickers, but they must shew al faithfulness, that they may do worship to the doctrine of God our sauiour in all thinges.

Thus dyd Adam (after hee was called to repentance) teache his childzen, fyrste to knowe theyr sauiour and to serue god in true faith: as witnesseth the oblation of his obedient sonne Abell.

Gene. 4

Also Seth and Enos did the same, and therfore it is wrytten of them, that they began to make inuocation in the name of the Lord. Lykewise Henoch of whom it is wrytten, that hee walked with God.

Gene. 5

Nowe thereby was not onely saued fro drownyng, but also hath obtained this godly title, euen to be called, The preacher of righteousness.

Gen. 7.

What neede I to speake of Abraham, Loth, Isaac, Jacob, Joseph, &c. which in steed of preachers retained the true faith, suerly grounded vpon goddes woorde, and by good exāple and doctrine haue taughte the same to their families and posteritie? A noble example to all gouernoures, parentes and maysters is set forth in Tobie, which (as it is wrytten) taught his sonne from his pouthē vp, to feare god, and to refraine from euell. And to the end that no manne should wante the godly lessons that hee taught, lo here they folow. Haue god in thy thought all the dayes of thy lyfe, and beware at any tyme thou comest not vnto synne, and lest thou lette slyppe the commaundementes of the Lord our God. Gyue almes of thy goodes, and turne neuer thy face from the poore, and so shal it come to passe, that the face of the Lorde shall not be turned away from the. Be mercifull after thy power. Yf thou haue muche, gyue plenteously. Yf thou haue lytell

2. Pe. 2.  
A notable title.

Tob. 1.

Tobi. 4.

# A PREFACE

lytle, do thy diligence gladly to geue of that lytle. For so gatherest thou thy selfe a good rewarde in the day of necessitee.

Laste of all, hee departed this lyfe in peace, but yet befoze he should depart, he called vnto him his sonne, & his sonnes vii. children, sayng :

**Tob. 14**

My children, heare your father. Serue the Lord in truth, seeke after his wyll, and doo the thynges that pleseth him. Commaunde your children that they do right, gyue almes, be mindeful of God, and euer to be thankfull vnto him in truthe, and with all their power. **Pynt this godly example in your hartes, and for want of a curate, let this booke be your teacher, if you can not reade, lette your childe, seruaunt, or pzentyle reade. And hear you and learn to entre in at this straight gate, and to walke in the narrow way that leadeth vnto life, whiche these godly fathers entred and walked in. So doyng, you shalbe suer (as Tobie departed in peace) to haue a quiet household, obedient children, and saythfull seruauntes, yea and that which is great deale better, the quietnes & peace of conscience, thzough our Lord Iesus Christ, to whom with God the father and the holy gost, be al thanke, prayse, and glory. Amen.**

**Pray ye the Lord of the harvest to send furth labourers into his harvest. So be it.**



# The Gospell on the fyrste sonday in Aduent.

Mat. 21.

**A**D when they drew nigh vnto Ierusalem, and were come to Bethphage, vnto mount Olyuete, then sente Iesus two disciples, sayinge vnto them: Go into the towne that lyeth ouer against you, and anon ye shall fynde an asse bounde, & a colte with her: lose them, and brynge them vnto me. And yf anye man saye ought vnto you, say ye, the Lorde hath neede of them: and straighte waye he will let them go. All this was done, that it myght be fulfilled which was spoken by the prophet, saying: Telle ye the dougher of Sion, behold, thy kynge commeth, vnto the, meek, sitting upon an asse, and a colte, the foale of the asse, vnto the yoke. The disciples went and dyd as Iesus commaunded them, and brought the asse and the colte, and put on them theyr clothes, and set hym thereon. And many of the people spred their garmentes in the way. Other cut downe braunches from the trees, and strawed them in the waye. Moreover, the people that went before and they that came after, cried, saying: Hosanna to the sonne of Dauid. Blessed is he that commeth in the name of the Lorde. Hosanna in the hyghest.

Mat. 11.  
Luc. 19.

Es. 62. d  
Zac. 9. b  
Jo. 12. c

Lu. 19. f  
Jo. 12. b  
Ps. 118.  
Mat. 11

## THE EXPOSITION.



Synge, that nowe from the beginning of the worlde, amonge all Godes elect, hath bene hitherto obserued, and in this latter daies, throughe the synghuler grace of God, in despite of the deuell, by noble victory hath bene recovered and wonne, that only sayth by Christ maketh a man ryghteous, good, and blessed. It shalbe therefore very expedient, that we (whome God hath called to thoffice of preachynge the Gospell) faithfully and with all seueritye, and treuth, do often han-

Gen. 15  
Abac. 2.  
Joh. 3.

die

dle earnestly, and beate into the heddes of men, the doctrine of faith with repentaunce. For suerly the deuyl, the very enemy of this doctryne, slepeth not, nor can by any means leaue of his peruerse malice and deceitfulnes. For it is trewly alwayes his p[ro]p[er]tye, to sowe cocle, (that is to say, false doctryne) amonge wheate: and when he hath done harme amongest the god wheate, p[ri]uely to wipe hym selfe awaye. Therefore when we shall preach or speake any thing of faith to the people, we muste wiselye, playnly, and circumspectly declare, what maner of faith it is, that scripture so greatly commendeth: Whence it commeth, what it worketh in vs, what her fructes be, and what things be contrary to the same, or els our aduersaries shall alwayes be readye to slander and misreport vs: saying, that thorowe such learninge, wee geue occasion to synne, and forbidde good workes to be done. Therefore y<sup>e</sup> I may briefly sette forth vnto you an example of this thinge: ye shall vnderstande, that faith is a trewe trust, and perfect hope in God. That God by Christe forgaueth synnes, & iustifieth vs, and will graunt eternall lyfe of his only grace and mercy, without any our merites or workes. And such faith haue we not of our selues, but receiue it by the word of God & the holy ghost. And whē it is so by y<sup>e</sup> word of God, and the holy ghoste made liuely and effectuell in vs, then thorough Christe it maketh vs good, iuste, and blessed, as the prophet Abacuc witnesseth, saying: The iust mā lyueth by fayth. And suche a faythe can not stande without hope & loue, it must needes b[re]ak out, and by good conuersaci-

on

Mat. 13.

Fayth.

Rom. 12

Righte  
o uisuelle  
of faith.  
Gal. 5.

on and godlye woꝝkes be made apparaunt, not af-  
ter the nature and custome of hypocrisy ( whiche  
is contrary to faith) but of a voluntary wyl, and an  
vnfayned harte. No, this is the faith that wee here Mat. 7.  
speake of, which is commended by the testimonyc  
of scripture. And in likewise ye muste instructe of Eph. 4.  
the repentaunce of a chzisten man. That penance  
is nothing else but with all thy harte to be soꝝy foꝝ  
thy synne, to leaue synne; and by fayth to cleaue to  
righteousnes. But of these things we shal speak moꝝ  
at large an other tyme, let vs nowe see what is to  
be noted in this Gospell.

Repentaunce.

Firste of all let vs confidꝛe, what may  
alure and pꝛouok vs to the same faith, here mentio-  
ned of. Which thing surly & peacible cōming of our  
lorde Iesu Chziste to Ierusalem, doth goodly per- The cō-  
ming of  
Chziste  
to Ieru-  
salem.  
foꝝme and bringe to passe. Foꝝ what kind of good-  
nes oꝝ mekenes ys not serued therein? Other prin-  
ces and Lordes, as often as they newlye enter into  
ther kingdomes and Dominions, lord, what a pōpe  
and greate companye goeth befoꝝe them: as it is  
wꝛitten in the 19. psal. Some in charettes, & some psal. 19  
in hoꝝses. They than put &c. But Chzist although  
he was constituted lord of heauen and earth, as it  
apeareth in the laste chap. of Math. yet he poꝝely  
rode vpon an asse back, accompanied with a simple  
and despised companye. Which thinge not onlye  
of the world had no comendacion, but also gaue to  
euery body occasion of laughyng and testyng. Ne- What  
manner  
aman  
Chzist is  
uertheles if all this were pꝛinted in our hartes, yt  
wolde teache vs what a māner of man Chziste was  
and what became euery chzistian man to loke of hi.

ait.

He is

The fyfte sonday

He is verily such a one, that escheweth, thunneth, & chaseth away no man from hym, but alureth & calleth euery man to hym. For certaynly to that intēt he cam into this world, that throught his onlpe desertes and merites he might redeme all. And therefore he sheweth him selfe vnto vs with so great humanitie, not only in woꝝds and learnyng, but also in woꝝks and miracles. And here I think ꝑ the prophet Esa. in spirite saw this great clemency & goodness of Christ, whē he cried so depely in his hert, say

**Esa. 64** inge. Break the heauens and come down, Ye & the euangelist also did diligently bꝛig in the testimony of Zachary, to set befoze our eyes the mekenes of Christ, wꝛ ꝑ which he goeth about to help euery mā

**Zach. 9** saying, Ecce rex tuus uenit tibi mansuetus &c. that is No, here thy kinge commeth vnto the &c. all these woꝝdes be spokē with a great vehemency. For whē he sateth notabylpe this woꝝde, loe, it can not be, but that he goeth about to shew a thig of great waight And here in syght was nothinge els done, but that Christe in his lowly entrypug into Ierusalem, wold commed toward vs his most bounteful wil & great benefite, as thoughe he shuld say thus.

**Act. 15.** Thou my dispised company hast hitherto lpen oppressed vnder the heauye yoke of the lawe, which, sepyng thou couldest by no meanes fulfil, was nother help to the nor to none other. Moreover befoze my aduēt or coming. ꝑ haddest nothig els but promise But nowe be of good comfort, I wil make an ende of al thy miserte and wretchednes. I wil take away the curse of the lawe, and wyl forgeue the thy synnes, and shall obteyne for the euerlasting lyfe.

Werely

Merely al this can I do, seing I am kynge & lorde ouer sonne, death, the deucl, and hell. And this not only I can do, but will do, cum sim mitis. &c.

Christe.  
Kynge.  
Mat. 11

On this wise doth the aforesaid prophete Zachary shewe forth the vnto vs this worke of Christe. Now he that of this place so learneth to knowe Christe, that with all his herte he may say with the people: Blessed be he that cometh in the name of God, And so beleueth that here Christe with all his goodnes of his only grace is geuen to hym, he beyng deli- uered from sinne, is made iuste and good, accordig to this scripture: He þ beleueth in him, shal not be left comforteles, but shal haue euerlasting lyfe.

¶ Secondarely, this gospell teacheth vs the veri trew good workes of a christen man, by the which the same faith is made clear and apparaunt, in that that th is place settethe forth the vnto vs the com- passion and teres of Christe, at his entrynge vnto Ierusalē. Wold god that al the world knew what scripture calleth good workes. And trewly it is ve- ry expedient, that the ministers of the word of god, shulde earnestly and diligently, (but yet wisely) ex- hort the people to good workes, seeyng that al the worlde is now geuen holy to naught and myschife For as admonitions, whe rwith the people are stir- red to do good, be necessary, so assiaunce in the deser- uinge of workes, and in our owne iustice, is noy- some and perniciouse. As cōcernyng good workes these be they, as often as by very loue thou doeste conside the necessitie, pouertye, infirmitie, miserye and aduersitie of thy neighbour as thine owne. And in all thinges in thy mynde, thou art ready to helpe

Good  
workes.

The fyfte sondaye

- Gal. 6. helpe him. As we se in saynt Paule, where he speaketh to the Gala. in the 6. chap: Lette vs alwayes do good towarde euery man, and cheiflye towarde them, that be ioyned in the felowship of faith with vs. And in the 6. chapter of the first epistle to Tim. 1. Ti. 6. he saith: Comaund them that be rich in this worlde that they be not highe mynded, and that they putte not their hope and truste in their vncertayn riches but in the liuing God. And that they do good, and be rich in good workes, and liberall in geuing and dealing theyr goods. Here wee maye se, that saynt Paule doth not onely moue vs to good workes, but also sheweth namely vnto vs, whiche be good workes, (that is to say) to do well to euery manne, and willingly to geue and to be liberall. And here well maye be alledgyd the sayng of Elsie the prophete in the 58. chap. Thou shalt not despise thine owne kynde and fleshe. Yf thou wilt dilligently marke this place, and herken vnto suche thynges as the prophete speaketh of in the same, doubtles thou shalt soone perceiue what he calleth good workes, yea and all the prophets do so instauntlye stir vs vnto these workes, that they dare say plainly, that no kind of worshipping god doth preuaile, wherein the loue of thy neighbour is not founde.
- Mat. 6. And see in the 6. chap. sateh, Complacitum est mihi in misericordia, & non in sacrificio. That is, I am well pleased with mercy shewing, and not in sacrifice doyng. In this place to be mercifull, signifieth to do good to my neighbour, as it appeareth in y. 6. of Luke. Nowe therfore like as Christ became seruauant vnto vs in learyng, in lyfe, in miracles doynge



ying, in his deathe, in his resurrection, (and to bee  
 short) in euerye pointe of humantie, so he wolde  
 that we shuld become seruauntes one to an other,  
 in body, power, strenght, & in all our riches. Ne-  
 uertheles in suche wise, not that we shuld put our  
 confidence in these workes, and withstand the wrath  
 of God therewith, but to testifye and shewe forth  
 our faith in light. For saynct Paule by such wo-  
 kes declared his faith, and lette passe diuerse other  
 of his good workes: what thinke you of that, wher  
 he dyd socoure and helpe that poore and miserable  
 Onesimus: For willing to reconcile, (he wold recon-  
 cile him to Philemō) he calleth hi his own hart: ys  
 not this a greate parte of loue? And afterwarde he  
 excuseth Onesimus of his slepyng and connyng a-  
 way, as verye necessarye to this purpose, that after  
 his suche lapse and falle, he might be not onely a  
 minister or seruaunt, but as a brother vnto Phile-  
 mon. Forthermoze the same good saint Paule took  
 on hym selfe the harme, whiche the same fugitiue  
 seruaunt had done his mayster, and wolde all the  
 losse (whatsoeuer it were) to be layde on his necke  
 Be not these good workes? But by it that other  
 workes do appeare greate and good, yet may they  
 not well be called good workes, whan they, which  
 haue neede of them, be not releuyd by them. Good  
 workes must alway serue thy neyghboure, & hym  
 that hath need. And that Christ teacheth vs in this  
 story, when in the midst of the peoples ioy, which  
 reioysed and wished all thinges prosperous vnto  
 him, as to the son of Dauid, & to their power gaue  
 hym the moste honoure they could, he wepte very  
 sore

What is  
to be mer-  
citull.

Vnto  
Philem.

Christ  
in the  
middest  
of his ioy  
lamēted  
& wepte  
sore



The fyrste sondaye

soze and bitterly. What shuld stir oz moue him so to wepe thinke you: Vncrely as he him selfe witnesseth the misery and wretchednes of the people entred in to his hert, for seing that by al the time that he was so conuersaunte amongst them, they wolde not vnderstand nor receiue knowledge, it was necessarye that thei in body, soule, honour, and all their goods shuld perishe. All this knewe Christ, and therefore wepte so soze. And besides this, he faithfully gaue monicion vnto them befoze, whereby they mighte learne to auoyd such inconuenience: but all was in vayne. Now lyke as Christ doth not disemble, but by all meanes goeth aboute to preuente the losse of his people, so shulde we when we are come to the knowledg of God, take vpon vs the care and necessitye of our neighbour, whether it be bodely oz goostlye, great oz small, & to procure not only, that there ryse oz growe no hurt vnto them oz theires, but also that they feelee our help at need. As saint Paule to the Galat. in the 9. chap. saith: Alter alterius onera portate, & sic perficietis legem Christi. That is, One of you ease and help an other, and so ye shall fulfill the lawe of Christ. Let it be by vs at all time fulfilled, that God the father by oure workes withoute ceasing end may bee glorified. Amen.

Galat. 9

The seconde sonday in Aduent, Luc. 21.

**A**ND there shalbe signes in the sonne and in the moone, and in the starres, and in the yearth. the people shalbe at their wittes ende, thozowe dispaire. The sea and the water shall roare, and mens hartes shal faile them for fear, and for lokyng after those thynges whiche shall come on the yearth. For the powers of heauē shal moue. And then shall they see the sonne of man come in a cloud with

Mat. 24

Mat. 13

Joel. 2.

Ezec. 38

In Advent.

with potter and greate glory. When these thinges begin to come to passe, then looke vp, and lift vp your heades, for your redemption draweth nye.

. And he shewed them a similitude: Behold the figge tree, and all the trees, when theye shooke forth their budde, ye le and knowe of your owne selues, that sommer is then nye at hande. So likewise ye also, when ye se these thinges come to passe, be sure that the kingdome of God is nye. Merely I saye to you, this generacion shall not passe if all be fulfilled. Heauen and earth shall passe, but my wordes shall not passe.

Mat. 24

Mat. 13

THE EXPOSITION.

**I**n this gospell first of all is declared vnto vs, the greate carke and care, that Christ taketh for vs. And although he speake here of many and horrible signes and tokens, that shall be before his coming, yet he wolde not that his electe shuld be destitute of comfort. But very gentely taught them, how they shulde behaue them selues, when the tribulacion of this time shall come vpon them. Neither wolde he kepe close from them what shulde folowe after this tribulacions, verely the ende of the cursed and wicked world. And althoughe these signes at the firste shall be terrible, and bying muche sorowe and trembling with them, yet shall they not all hurte the elect: bycause thei shall haue knowledg of these thinges long before. And thei shall looke about and lift vp their heads, as they which know by those signes the day of their redemption from all euil to be at hand: And that Christ then shall take from the tyrannes, Princes, Lordes, Kinges, and Emperoures, their power, and yelde it vp to his heuenly father. Further, seing that thei know (according to saint Pauls

Christe  
careth  
for vs.

Mat 24

The iey  
of the es  
lecte.

1 Cor. 15

b i,

sayng

- Rom. 8. (sayng) that all thinges worke for the best to gods elect: They do verely also perceyue, that all these signes muste be referred therevnto. Likewise it is no small comforte, that we haue of Christes saying
- Mat. 10 in an other place, All the heares of your heade bee numbered. In contrary wise the dispisers of gods word, shall with a greate boldenesse set at naughte these signes, and shall often haue in their mothes,
1. Tel. 5. Peace and quietnes. Also, this prouerbe: What a heauen fall: But at the laste they shall runne into greate fear, for bycause they be drowned in þe volup teousnes of this world. They haue no hope in Christ and therfore they can not lift vp their heds vnto this sauour & redemer. Wherefore it shall not here need so long explicaciō of þe signes & to kes, as shall need diligēt admonitiō to faith, thzough which we abide in Christ, & Christ in vs. For wher this thinge is so brought to passe, ther is nother signes, trēbling, nor feares. No nother sin, the deuell, hell, nother death, can hurt vs. Wilt thou briefly know who abydeth in
- Joh. 15 Christ, & in whom Christ abideth? S. John speketh that plainli, sayeng: He þe kepeth his comaundemēt, abideth in Christ, & Christ in hi. What is that comaundemet? That we shuld beleue in þe name of his
1. Joh. 3 son Iesu Christ, & one to loue an other. Neuertheles brieflye to speak of those signes þe S. Luke maketh mencio of, wherby al mē may vnderstād how much they are now done already, & how much they shalbe done herafter. Firste of all he saith, that there shall come mani fals prophets, which shal decceue many.
- False prophets Oh what an horrible thing is that: þe they shal come in the name of Christe: But here conside the care that

¶ Chyſt taketh for the, and execute his commaundes: then ſhal there be no leoperdie at al. Belue them not (ſaith Chyſt) nor geue no faith to them: here may wel be noted Antechyſt w<sup>th</sup> his falſe doctrine, and his outwarde wo:ſhipping of God, of the which S. Paule ſpeaketh in the ſeconde chapter of the ſeconde epiſtle to the Theſſalonians.

Ante-  
chyſt.

Secondarely, the words of the Euangelist doth ſhewe: that ſurfere and ouer greate couetouſnes of riches, with greate violence ſhall invade. In the whiche place againe Chyſt taketh care for vs, and ſaith: Beware. &c. Thirdly, the Goſpell ſhalbe preached euery where, as we do nowe euidently ſe, ſo that wee muſte needes confeſſe and knowlege, that theſe manye yeares hitherto the Goſpell hath not bene ſo purely preached, as we ſe in theſe latter daies. Item the ſon, moone, and the ſterres, ſhalbe deſtitute of their naturall lighte. And hereto ſhall folowe the ſozowfulnes of the people, for the feare, and lookinge for thoſe thinges whiche ſhall chaunce to all the worlde. The rombling and noiſe of the ſea and floudes, the mouinge of the celeftiall powres, and diuerſe othez ſignes, whereof Chyſte maketh mention. Now thou perceiueſt what ſhall ſignes neceſſarily happen, and mozeouer thou haſt harde, that to thoſe that abide in Chyſte, they ſhall byringe no feare at all. Forthermoze ſee in this caſe, that thou take hold of Chyſte by faith, as ſuche a Lorde and maſter, that hath taken charge ouer the, yea and ſhall abide with the to the end of the worlde, ſo ſhall there bee nothing that ſhall hurte o; feare the.

The car  
of ꝑ bell

The  
couſe  
of ꝑ law

Rom. 5

1 Pet. 5.

Mat. 28

The seconde sondaye

The se-  
cond ad-  
uence of  
Christe.

Also Christ in this gospell sheweth the maiestye of his laste comminge, for none other cause, but to comforte his people, and to the wicked he bringeth an horrible fear, when he saith: And then thei shal se the sonne of man come in a cloud, with a great power and clerenesse: as though he shuld say. Thou my dispised company, hast suffered grieve and paine in this worlde, thou hast beene made the offscouringe of al, for my worde, in the defence therof thou hast suffered many leopardies, of goodes, honoure, lyfe, and so forth. Therefore now beholde him, in whome thou hast laied or sette all thy trust or hope. What thinkest thou now by my power? where bee they that haue perlecuted the? whereunto is their power come? where is now seene the pompe and magnificence of thi enemies? All thei by confusio & shame are destroyed, being damned both body & soule for euer. And lyke as thy misery shal now haue an end, so shal their perpetuall infelicitie and condemnation now begyn, and last for euermore. Feare thou not this my power whiche thou now seeste, it shal make more for the, then against the. Likewise lette not my maiestie (be it neuer so greate) trouble the: The greater it is, the more socoure shalt thou haue at my hande. And now suffre a while, and let vs se what the enemyes of the word of God can do.

**1 Cor. 4** Lo, thus it is manifest, that the maiestie of Godds iudgement to vs that be'ue his worde, and for the same alwaies be counted and taken as thei apoynted to the slaughtre, bringeth not feare, but rather a comforte. To vs (I say) that be'ue in him, for wee

**Mat. 13** shall hear that ioyfull voice, Come hither the blessed

sed

sed childzen of my father. And now we may we plain-  
lye se what it is that saynt Paule saith: I knowe in  
whome I haue beleuid, and am sure that he is able  
to kepe, that I haue committed to his keepng, vnto  
that day. In contrary wise, the enemies of the word  
of God, shal se whom they haue persecuted, and whe  
ther Christ sh all winke at all those ylls that hathe  
chauned to the electe people of God. There shalbe  
weepinge and gnashing of teath: there shalbe hell &  
euerlasting death. Thirdly, we haue in this gos-  
pell a perfect admonicion, that we shal abiecte and  
cast away al fleshy truste and securitie, and to geue  
dylgence to haue perfect knowledge of our selues  
and to be alwayes readye agaynst the glozious ad-  
uent oz comning of our lord Iesu Christ. For by cause  
he hath moued and kindeled our hart, & with these  
wordes, Looke vp, and lyfte up your heades, hath  
putte awaye all feare. He wil also that we be war-  
ned to prepare our selues agaynst these times, and  
this he doth by a rude and homely similltude, say-  
ing: Ye se the figge tree, and all other trees, when  
they bryng forth thei fructe, and the you say: some-  
draweth nigh. So, when ye shal see al these thinges  
done, know you for certain, that y king dome of hea-  
uen is at hande. And note wel now, that he wolde  
vs to vnderstand & perceiue, that when al these thin-  
ges shalbe brought to passe, that then Christ shal  
make an end of the world. But the wicked shal bold-  
ly dispse and saye: God seeth not vs, he hath forsake-  
ken the earth &c. yet shal christian men geue hede, &  
loke for these times, as a faithfull seruant doth loke  
his mayster, when he shal retourne from the mart.

2 Tim. 1

Joh. 19

Careful  
nes hur-  
terb.

Exe. 9.

Luc. 11.



The seconde sondaye

- ages: And that thou mayest knowe that hee great-  
lye desireth, that we shuld be mindefull of this day,  
he maketh an ende of his sermon, with this worde:  
watche ye. How must we watch? Verely it is nede-  
ful that we haue a liuely & seruente faith, which by  
**Mat. 25** loue shulde bee effectuall: like vnto the fyue wyse  
virgines. For trewly to watch, is to be diligente,  
**To** in faithe: and the workes of God, as in the con-  
**watche.** trary wise to slepe, is nothing els, but to dispise the  
**To slepe** worde of God, to abide in infidelitie, and playnly to  
doo no good at all. Now how many is there emon-  
gest vs althat doth loke for that helthful and glori-  
ous comming or aduent, or watcheth theretofore? Ve-  
rily all the worlde slepeth and routeth. Night and  
**Act. 7.** darkenes hath ouer compassed all that euer ys.  
Wherfore thou that art the minister of the word of  
God, folowe Christ, sette it forth with all instancye  
and seruientnes. Call to repentaunce. Correcte the  
euell. Comforte the good: and beware, lest God  
**Ecc. 5.** requite the bloode of the synner at thy hand: For  
trewly it is not all in bayne that God hath so pur-  
posed and decreede in his minde: He hath spoken  
it, and theretofore it muste needes bee: Heauen and  
earthe shall passe awaye, but his worde shall euer  
abide. If thou do thy dewtye, and cease not with  
a l thy mynde to admonishe and warne, althoughe  
it were so that the moze parte wolde not beleue or  
obey, but lyke the Sodomytes encrease synne vpon  
synne, yet wold there be found some good grounde  
that wold receiue the seede of Godes worde & bring  
forth frute. Thy diligence and labour can not lack  
**Mat. 25** his reward, as scripture witnesseth saleg: Wel good  
seruaunt



In Aduent.

seruaunt and faithfull, bycause thou haste beene  
faithfull ouer a little, I shall set the ouer muche:  
Enter into the kingdome of thy Lorde.

The thirde sondaye in Aduent. Mat. 11.



When John beyng in prison herd the woordes Esa. 35.  
of Christ, he sente two of his disciples, and  
sayde vnto him. Art thou he that shal come,  
or do we loke for an other. Iesus answered  
end layde vnto them. So, and shew John  
agayne, that ye haue heard and seene. The Esa. 6. c  
blynde receaue theyr syghte, the lame walk,  
the lepers are clensed, and the deafe heare,  
the deade are rayled vp, and the poore receiue the glad tidynges of  
the Gospell. And happy is he, that is not offended by me.

And as they departed, Iesus began to say to the people concer- Lu. 11. d  
ninge John: What went ye out in the wilderness to see? A reed that  
is shaken with the wynd? Or what went ye out for to see? A man  
clothed in softe rayment? Beholde, they that weare softe clothing,  
are in kinglynges houses. But what went ye out for to see? A prophete?  
Truely I say vnto you, and more then a prophete. For thys is he, of Mal. 3.  
whom it is wrytten. Behold, I send my messenger before thy face, Mar. 1.  
whiche shall prepare thy way before the.

THE EXPOSITION.

Fyrste of all in this gospel we are taught, what The of-  
fice of a  
preacher  
besemeth the ministers of the worde to obserue,  
as well in their lyuyng as in their learnynge. For  
Saint John is here so sette before our eyes, that  
no man can denye, but that he was a good preacher  
as for the office of a trewe preacher is this toge-  
ther with the faith that is in Christe, earnestly also  
to teach & instructe of penaunce. Penaunce, I cal, whe What  
penaunce  
is i scrip-  
ture.  
a mā with his hert is sorry for his sinne, willinge to  
amend

The thyrdsunday

psal. 30  
Ephē. 4

Elz. 40

Know-  
ledge of  
sinne, is  
spirituall  
pouertie

Rom. 3:

John. 1.

amend, and after that to liue iustely, as scripture  
speaketh of this penance: flee from euell and do  
good: and, He that hath stolen, let him steal no more  
It is alwaies necessarye that I acknowledge my  
syn and corrupt nature, if the preaching of Christ  
shall any thing profite me. Now seying that I must  
come to suche knowledg of corrupte nature and ha-  
tred of my synne, then must needes the minister of  
Goddess worde sette before me, þ law, & fear me ther  
with: shewing vnto me, that all flethe is as haye, &  
the glory thereof like the floure of the feld: that is,  
That I am a greate damnable sinner, and that of  
my selfe I can nothinge doo, and so muche the lesse  
shuld glorie or magnifie my selfe. And where suche  
knowledge of sinne is, there the gospel is sown w  
fruit, in the whiche through Christ allonly is ge-  
uē vnto vs, remission of syns. And peraduenture this  
is þ pouertie that Christ speaketh of in this gospel.  
These two thigs shalt thou find in S. John: first  
he speaketh of pnaunce & cōcludeth euery mā to be  
vnder sin, lest thei shuld glori in the selues. And for  
that cause dothe baptise in water, as a token of pe-  
naunce. And after he hath brought the people into  
the knowledge of theire sinne, he teacheth the Gos-  
pel, sayng: Behold the lambe of God, that takith  
away the sinne of the worlde. And in this wise vseth  
saynt John the office of a good preacher, and conti-  
nueth in the same, in so muche that he sendeth his  
disciples to none other, but to Christe: not that he  
doughteth of Christ, but that thei should also learn  
that Christ is the only sauiour of the worlde, and the  
very samet, hat saynt John testifieth of. Christ also  
pypseth

praiseth him for his constancy and stableness, sayinge  
 he is no reede that wauereth hither & thither with  
 the wind, nor is of that sorte that to daye teacheth  
 this, and to morowe in contrary wyse. And to this  
 purpose it pertaineth also, that John is more then  
 a prophete: Which thing againe muste be referred  
 to his office. The prophets before him did only pro  
 phecie that Christe our Lorde and saueoure shulde  
 come, John poynting with his synger, dyd shewe  
 him then present. Wyl ye heare any more of the life  
 of John, then is mentioned in the third chapter of  
 Mathew: Hear what Christ sayeth here. He is not  
 clothed in softe garmentes: as who saith. His lyfe  
 is not set in voluptuousnes but is mortefied from  
 all carnall concupiscence and pride, and liueth iust  
 ly to Gods worde. Neither sytteth he in the palace  
 of a kynge, but in fetters and cheynes. Now, lyke  
 as Saint John did sincerely execute his office, and  
 kepte him selfe in good conuersation, so likewise  
 it becommeth the ministers of the Gospell to do.

The lyfe  
 of sainte  
 John.

Also in this gospels the person of Christ is so tou  
 ched and set forth, that thou maist know wel him  
 to be gentel, meke, and lowly: for he dyd not hardly  
 intreat or driue away the disciples of John, although  
 they were of small sayth, but gentely, in worde and  
 deede did instructe them: And saide. Go your way  
 and tell John what ye haue seene, The blyud doth  
 see, and the lame doth go &c. As who sayeth:  
 John knowech very well by the prophete, what  
 woorkes Messias shal do, and yet go you and shew  
 vnto him what ye haue sene, that afterward he may  
 tel you, whether I be the same Messias that the  
 c.i. prophecye

The  
 goodnes  
 of Christ

**Esa. 35.** prophecy speketh of, or whether any other be lokid for. Thys be the words of the prophet. God hi selfe shall come and redeme vs. The si shall the blind see and the deafe here. Then shale the halting lepe like the harte, and dume men shall speke.

And Christ further saith: Pooze me do hear y glad tidings of the preachers of the gospel. (As he shuld say again.) Hitherto ye haue had Moyses & the law. But Moyses could not geue you the spirite, wherewith ye myght haue fulfilled the lawe: And

**Rom. 1.**  
**The vrs**  
**ty pooze**

nowe ye heare of an other maner lernyng (that is y gospell verely) by the which they that be pooze in spirit, and knowledg their synnes, do felye throug Christ receiue remission of synne, without merite of woikes, and shalbe pertakers of the kyngdom of heauen, with the childe of God, so y they beleue in Christ. And in suche wise also speaketh S. Paule: The gospel is the power of God, to euery man that beleueth to be saued thereby. And Christe speaketh by these wordes: Tel John. Lo, yt is preached to the pooze people, that is to them that be contrite in herte, and be destitute of ail helpe and comfote. A ioyful mesage trewly, that throug my benifyte they shal hereafter haue a merciful God, remission of all synnes, iustice and euerlasting helth, by very grace and mercye, withoute any merite of woikes. And now yf John hear of these thinges agayne, yt muste playnly be manifest vnto you, whether I be Elias or not. And he knoweth wel ynough, wher to suche message is sente vnto hym, namely that he shulde shewe it to men. Lo in this wise Christe teacheth Johnes disciples, not with wordes alonly, but

but with deeds also, that they might beleue and ob-  
tayne euerlasting lyfe. Now if any men were taught  
outwardely by this worde of Christe, and inward-  
ly by his spirite, that he myght knowledg the same  
Christe to be the very messias and sauour, (as S.  
Iohn witnesseth in the 17. chap.) shal by him haue  
eternall ioy.

Thirde, in this gospel Christ teacheth vs to  
auoyd flaunder, and sayth Blessed is he that is not  
offendid by me. (that is) in this dispised personage  
that I am in. Although I come into this worlde  
vnder the flaunder and ignominie of the crosse, yet  
am I the very same that my father in heauē spake  
of, in this wise. Here is my welbeloued sonne, in  
whome I am very well pleased: Heare him.

And in lyke manner, although my worde seeme ve-  
ry simple and foolish to the wise men and iustifiers  
of them selues, in this worlde, yet is it suche a lear-  
ning and so much to be made of, that al that beleue  
thereon, shalbe laued. For my worde is not myne,  
but his that sent me. &c. Of this strength of the word  
of God and of the gospel, speaketh S. Paule in his  
epistle to the Corinthiās, saying: I notify vnto you  
my brethren, the gospel that I haue preached vnto  
you, the which ye haue receyued, & in the which yee  
nowe stande in, & by the which also ye shall obteyne  
euerlasting life. &c. Doest thou not see here now, & by  
this gospel me shalbe saued? If the preaching of this  
gospel maketh men blessed, of necessitie therefore  
muste the doctrine of the gospel be much more pre-  
cious than that, of the whiche these hypocrites, & they  
by their own workes wold be iustified before God

To as-  
uoyd offe-  
ces.

Mat. 17

Iohn. 3.

1 Cor. 15.

The thyrde sondaye

**Mat. 9.** doth boost so greatlye of . But it chauseth so often tymes, that olde musty vessels receiue the new wine of the gospell. The Jewes were in this opiniō that Christ shulde haue his dominion after the manner of kinges and prynces of this worlde, and bycause that in his suche power, he appeared not a manne of nobilitie to the worlde, therefore they set little by his doctzine, and beleued nothing lesse then that such a one shulde be the trewe Messias. I pray you what thik you þ a carnal mā shuld do, seig þ Christ so dispised of þ worlde, is so hardly knowen? In this case no better councel maye be had, thenso haue respecte to his worde, and thereto to be fully fixed, noting and marking his workes, according to scripture. And in so doing, thou shalt not lightly be offended in our lord and saueour Iesu Christ. Considre also, that flāūder may be taken two māner of waies. **Double flāūder** One waies faith may be flāūdered, when for the hol- some doctrine of the gospell, they teache the phan- testies of men: Of this flāūdere (for the moste part) scripture speaketh of. An other waies charitiſ flāū- dered as saint Math. in the 17. chapter saith, as often as I prouide not for my neighboures neces- sitie, or do trouble common peace. Math. 17. And to be bryefe Christ will no man to dispise his doctrine, althoughe it bee littell sette by with the pharises and wise men of this worlde.

The Gospell on the fourth sondaye in Aduent  
John. 1.

And





And this is the recorde of John, when the Jewes sent prestes and Levites from Jerusalem to aske him: What arte thou? And he confessed and denyed not, and saide plainly: I am not Christe. And they asked hym: what then arte thou Helias? And he sayth: I am not: Arte thou that prophete? And he answered: no.

Then sayde they vnto hym: what arte thou that wee maye geue an answer to them that sente vs. What sayest thou of thy selfe? He saide: I am the voyce of a crye in the wilderness. Make straight the waye of the lord: as saide the prophete Esayas.

And they which were sente, were of the Pharisees, And theye asked hym and saide vnto hym: Why baptisest thou than yf thou bee not Christe, nor Helias, neither the prophete? John answered them saying: I baptise with water, but there stondeth one among you whom ye know not, he it is, which, though he came after me, was before me, whose shoo latcher I am not worthe to vnloose. These thynges were done in Bethabara beyonde Iordane: where John did baptise.

John. 1.  
Mat. 11  
Deut. 18

Mat. 4.  
Mar. 1.  
Luc. 3.

Act. 19.

John. 3  
8. 10. d

THE EXPOSITION.

**L**Yke as in the gospell before, wee harde of the great commendacions of S. John for the constancye that he had, so in lyke manner the euangeliste in this place doth extol hym: for whan he was demaunded of the preestes, whether he were Christ or not, whereby he myghte haue bene had in great name and honoure, yet wolde he in no wise, that any man shoulde otherwise thinke of hym, then he was in dede. And confessed that he was not Christ, knowledging that the honoure of that name was meete for no moztall man, but for Christ alone, for whome he came to prepare his waye before. And moreouer he wold not be taken for Helias, for they

The constancye of John.



The fourth sondaye

4. Re. <sup>1</sup> demaunded of Helias the Scribes, that was taken  
 bp in the friery carte: And althoughe he did walk  
 in the sp irite and bettue of Helias, yet was he not  
 the same Helias that they asked for. Neither wold  
 he be couſted a prophete, bicauſe all prophetes muſt  
 be referred to the olde teſtament: And he belonged  
 to the newe: as ſcripture alſo witneſſeth, ſaynge:

Mat. 11 All the prophetes and the lawe, vntil Iohnes time  
 dyd endure. Nowe lyke as it is to bee noted, with  
 howe noble a conſtancye S. Iohn was endued,  
 ſo is it likewiſe to be conſydered, howe hardely  
 the ſame good man was temptyd and oppoſed.

The t<sup>h</sup> r<sup>h</sup>  
 racion of  
 Iohn. Theye that were ſente, were of the hyghe pceſſes  
 and Leuites, chiefelye pycked oute of the ſecte  
 of the Phariſeis. whiche farre paſſed all the other  
 ſectes. And they that ſente them, were of the  
 citie of Ieruſalem, and the chiefe ſenatoures of ſ  
 ſame, beinge the hede citie of all iniurie. I praye  
 you, who wolde not haue bene moued with the auc-  
 toritie of ſuche greate men: ſo noble imbaſſadours  
 and with ſo highe commendacion of honour, as  
 they gaue to S. Iohn. But S. Iohn knewe that  
 they ſought their owne glory, as it appeareth in the  
 5. chapter of Iohn, and therefore he answered that  
 he was not Chriſte, nor Helias, nother yet a pro-  
 phete, but the voice of one that crieth in the wil-  
 derneſſe &c. This is wriſten for oure learyng  
 that we ſhulde alſo perſeuer and continue in the  
 knowledging of treuth, ſeeking no mans glory, but  
 Chriſt, nothing at al regarding ſ promiſes, flatte-  
 ringes, or thretninges of the world, for S. Paule  
 ſaith in the 10. chapt. to the Romaines: Ne thou be-  
 leue

Ieue with thy herte, thou arte made righteous, And if thou knowledge God with thy mouth, thou shalt be sauēd.

Secondarely, this gospel sheweth vs of the callinge of S. Iohn to his office. Noether shulde wee thinke that vnaduisedlye or by chaunce it might so be, but rather for that cause, that we shulde learne thereby that none of vs do intermedle or take vpo vs the office of a preacher, but he that is of God by lawefull meanes called thereto. For the scruiete of this calling, is, that the worde of God be purely & sincerely deliuered out, as thou maiest se in Aaron, Elaias, Christe, the Apostels, and other faithfull ministers. Howe often times doth Christ in the 5. & 6. and all other chapters of S. Iohn say, that he is sent from the father of heauen? As we do also se in S. Paule, wher he nameth him selfe the seruant of Iesu Christ, & the Apostell, (but yet called) And in contrary wise, it is greate hurte and dammage amongst christian mē, whan a minister not called, wyl take vpon hym to declare the gospell: Where as þe calling is false, & not of God, there must nedes the doctrine be wzonge & out of course. And of this thing thou hast a dredfull example in the religious persones of our time, þe lyue vnder the dominio of þe bishop of Rome. Thei came in at þe widowes & back doores, and therefore (as S. Iohn saith in þe 10. chap) thei be theues & spoilers. And likewise doth not S. Paul in þe Actes of þe apostels speak of þe same? saieg And amōgst you, selues shal rise such, as shal speak peruerly, & decline fro þe right trade. Here thou hast þe diuillish calling of the that teach not þe right way.

C. liii.

Thou

The callinge of Iohn.

Iohn. 5.

Rom. 1.

Ier. 25.

Ioh. 10.

Act. 10.

The thyrde sondaye

Thou seest the frutes of this manner of callinge.  
But John that he might shewe his callinge to bee  
of God, saide. (For they looked for an answer,) I  
am the voice of one that crieth in wilderness &c. As  
though he shulde say: Ye knowe by the prophet E-  
sa. 40 say, that one shall come before Messias to prepare  
his way. And ye can not be ignoraunt in that, that  
he that shal come in that place, shalbe called y<sup>e</sup> voice  
of one that crieth in the wilderness. Euen the verye  
same voyce am I. And for that cause am I sent fro  
God, not of my selfe do I anye thinge that I doo.  
Nowe euen as the minister sente from God muste  
preache the worde of God, accordinge to the exam-  
ple of S. John, so likewise muste he bee receyued  
and taken in the sheede of God.

fleshe.

Thirde, we maye see in this gospell what the  
fleshe may doo that is not renewed by the spirite of  
God. I cal the fleshe the hole nature of man, which  
of him selfe bringeth forth none other frutes, then  
synne, as scripture saith in the 3. chapter of John.  
That that is conceiued and borne of fleshe, is fleshy.  
Of this thinge thou haste heere a goodly exam-  
ple. There came to John that passed all other  
of the Iewes in learynge and behauioure, and  
they had herde who sente him to preach and bap-  
tise: and that of the prophete, that with them was  
chiefest: yet dyd they not vnderstande S. John.  
Whereby thou mayst perceyue, that the knowledg  
of God and Christe oure sauoure commeth not  
threughe oure powet and strength, but by the spi-  
rite of Christe. It is the gifte of God, lest any  
man

On Christmas day.

man shoulde glory thereof in him selfe. Thy wisdom is very foolish before God, for so scripture sayeth. I will destroye the wisdom of the wise, <sup>1. Cor. 1.</sup> and cast away the understanding of the prudent. If thou, nother wiseman, holy men, priests, nor leuites without the spirite of our lord Iesu Christe canne attayne to the worde of God, doubtles neither canst thou not without the grace of God be brought to beleue.

Fourthly S. John putteth a difference betwene his baptisme & the baptisme of Christ, whē he saith: I baptise in water and preach penance, But Christ doth not only baptise in water, but also forgiveth syn, & sendeth the holy ghost. Mark here that S. John putteth no difference betwene his outward signe of water that he ministrereth, & the same that Christ bleseth. The exteriour signe, both of Christe and S. John is al one, for S. John preacheth the worde of God and baptiseth with water, as also the Apostles doo. But S. John maketh a distinction betwene his persone and office, and the office and person of Christe. for Christ (as is saide before) besydes that, that he preacheth and baptiseth, doth also by his owne power, forgive synnes, and send the holy ghoste, that shal lighten and renewe our hartes which John cannot doo, but by his ministry. And this is the cause whye he doth so greatlye commend and prayse Christe, for that he is the very lambe of God, that taketh away the synne of the worlde. And likewise yt is he, that was before me, and shall come after me: as who saith: He is more then John, and forgiveth synne, also

The difference betwene the baptisme of John & the baptisme of Christe.

John. 3.

The office of Christe.

C b. I am

**The sermon**

The  
lawe is  
fylle  
preched

I am not worthy to lose the latchet of his shoue  
Is not this the verye waye to knowe, prayse,  
and describe Christ? And yet when wee are bap-  
tised, wee be baptised bothe with the baptisme of  
John and Christe also, that is, It is necessary,  
that that olde Adame be layed vnder feete (as it  
is signified by that outwarde signe) before Christ  
dothe baptise in fyer and the spirite. Moreouer  
wee muste also come to the knowledge of synne  
by Iohnes preachyng. And when we be brought  
in this wise to the knowledge of our sinne, then  
Christe fyndeth place for the exercising of hys of-  
fice, to remitte synnes, and geue into our hartes  
the holpe ghoſte, which he will do accordyng  
to S. Iohnes wordes: This is he, that  
baptiseth in the holpe ghoſte. And yt  
is necessarye that by faithe wee at-  
tayne that, yf we will be made  
newe creatures.

**The ende of this Exposition.**  
**foloweth,**

On Christmas day.

The gospell on Christemas daye.

Luc. 2.



And it chaunced in thoſe dayes, that there went  
out a commaundement from Auguſtus the  
emperoure, that all the worlde ſhould be taxed.  
And this taxing was the ſyſtē, and executed  
when Syrenius was liſtenant in Syria And  
euery man came vnto his ciuile ciſſe to be  
taxed. And Joſeph alſo aſcended from Galile  
out of the cite called Nazareth, into Ieruſalem, vnto the ciſſe of : *Mc. 23*  
Dauid, whiche is called Bethlehem, becauſe he was of the houſe  
and lynage of Dauid, to be taxed with Mary his ſpouſed wyfe,  
whiche was with chylde.

And it fortuened, that while theye were there, her tyme was  
come that ſhe ſhould be deliuered. and ſhe brought forth her fyrſt  
begotten ſonne, and wropped him in ſwadlinge clothes, and laide  
him in a maunger, becauſe there was no room for them in the  
Inne.

And there were in the ſame region ſhepherdes, watchynge  
and keepynge their ſtocke by nyght. And lo, the aungel of the Lord  
ſtoode by them, and the bygh:enes of the Lord ſhone round  
about them, and they were ſore aſtrayde. And the aungell ſayde  
vnto them: Benot aſhaide. For beholde, I brynge you tidyngeſ of  
great ioye, that ſhall come to all people: for vnto you is borne this

day in the ciſſe of Dauid, a ſauoure whiche is Chriſte

the Lord. And take this for a ſigne, ye ſhall ſynd

the chylde wrapped in ſwadlinge clothes

ſlaid in a maunger. And ſtraight

way there was with the aungel

a multitude of heauen

ly ſouldiers, prayſing

ſinge God

and ſaying: Gloꝛie to God on hye, and peace on earth

and vnto men a good will.



The na-  
ture of  
Adzite.

On Christmas day.

Who wold (I pray you) beleue, that Mary shuld be the mothez of God, whiche went vnto the professiō no other wise, then the other plebeial one & dispised sort of women dyd. And likewise the euangelist sayeth: that in the towne of Bethlehem she was had in no respecte or regarde of any person, in so much that she was sayn (that scripture mygt be fulfilled) to wrappe her welbeloued sonne Christ (whiche she there brought forth) in clout, and lay him in an ore stal. What singuler or particular kind touch herest thou here to be shewed towardes Marye and her sonne Christ? Nothing here is els but bare pouerty. Mary is dispised, Joseph is dispised, the chylde is dispised. Nor thou canst here hear of any man that toke any care or thought for them. But thou maiest well heare that there was no place for the in þe inne. And nowe marke wel how glorioꝝ & how greatlye magnified was the same birth in heauē, althoghe it was not so esteemed on earth. The Angel of God stādeþ by, & is presente with the shephehardes that watched the nighte watch ouer their flock, and sheweth vnto them greate ioy that shuld befall to all people, that Christe our Lord and sauour was born in the citie of Dauid &c. Now thou seest, who was messāger of the same glorioꝝ natiuitie, and howe noble a message he broughte, and yet doest thou but slenderly esteeme, that thou must cal this childe Christ, Lorde, and sauour? How cold Christ haue ben more noblier described, or the summe of the gospel more bryeflyer comprehended? Forthermore, how could this matter haue bene betteꝝ or godlyer handeled then it was handeled of the aungeles? yea & when those

The pouerty of Mary.

The shewing of Christ's natiuitie

The same of þe gospel.

The sermon

When those pooze and simple shepherdes were in so greate feare, how cold they haue bene better comforted then of the aungel: And he saith vnto them: feare ye not. A toyfull and swete message, that for al the greate waight of syn, brought into this world with vs, we shulde not feare: why so: Bycause there is to day bozne vnto vs suche a sauoure, that shall take awaye the sinne of the world, and thzough his passion and deathe shall obtaine for all them that beleue in him euerlastinge lyfe.

Wherefore it is very meete, that this natiuitie, of y<sup>e</sup> which we receyue so greate profite & ioy, shuld be glorious in oure syght. Our byrthe is vncleane, subdued to syn, and cursed. But Chzistes is pure without syn and holpe. Therefore now yf the condenation of our natiuitie muste be taken awaye and chaunged, it muste nedes be by the pure and vndefiled natiuitie of our lordesu Jesu Chziste, What: and can it be corporally communicate to al men: No. But spiritu- ally we must attaine to it by the word. What word is that: The same worde, when the aungell saith to you, to you, this day is bozn a sauour. By this word is communicate vnto vs the natiuitie of Chzist

Our na-  
tiuitie is  
vncleane

Act. 9.

And yf thou wylt hear the same also of the prophete, he saith on this wise. A childe is bozne to vs, & a son is gyuen to vs. In the childe is signified y<sup>e</sup> humanity of Chzist. And in y<sup>e</sup> son is signified his Godhed. Such a childe is bozn y<sup>e</sup> is in nature both god & mā To whome is he bozne: To vs, to vs, the prophete saith. Here we shuld now open the eyes of faith, for many ther be, that although they beleue that Chzist was bozne, yet beleue they not that he was borne

for

On Christmas day.

for their sake. And therefore let thei their mindes so much bppo their owne workes, with the which they truste to obtayne both righteousnes and saluacion, euen as thoughe with our owne merites we might stonde in the iudgement of God. Therefore good s<sup>r</sup> deceiue not your selfe: for the matter standeth not in that case, but as Dauid saith: Goodlord, enter not into iudgmēt w<sup>th</sup> thy seruānt, for al lyuers shall not be iustified in thy syght. Here be no workes requi- Psa. 24  
 red able to cōtreuaile, but grace & mercy is to be The true of faulthe.  
 looked for. And therefore he that beleueth i<sup>n</sup> Chryste is bozne & geuen, & that he was incarnate, died, rose again & is ascendid into heauē for our iustification, he is cleane frō sinne, righreous, blessed, the brother of Christ, & the son of God. And that faith, doubt- les lyk a good mā, herafter he shal declare w<sup>th</sup> good workes, that is with the loue of his neighbour, & with honest conuersacion.

Secondarelye it is to be noted in this gospel, what persons they were that this holosome birth of Christ was shewed vnto. Vereli pooze and dispised Dooze men receiue the Gospel.  
 shepherdes. But why was it not shewed to i<sup>n</sup> rich men mē of great power, & the holy mē of Ierusalem? 1. Cor. 1.  
 Bicause that God hath cholen such as to the world appear folish, to the intent to shame i<sup>n</sup> wordly wise men. Rich mē, gentlemē, & mē of great power of this world, haue no respecte or regarde to this child Ie- sus, but haue their peculier and priuate God, in whom they put the whole and some of theire trust, that is, in pride, in theire great strength and power, in riches and in theire mightie god mammon. And Wanno mon.  
 in like manner these worke maisters (as thei be cal- led) haue their priuate god, i<sup>n</sup> is, i<sup>n</sup> trust in their own

The sermon

- works and merites, Of the which false god Esai as  
**Esai. 2** sayth: They haue worshipped the workes of theyre  
 owne handes. And I pray you what shuld the birth  
 of Christ haue profited those men, if it had been the  
**Mat. 7.** wedvnto them: Holy thinges maye not be caste to  
 dogs, no: perles to swyne: He that putteth his trust  
 in any other creature then in Christ, to him Christ is  
 vnprofitable. Alike wyle, he þ by any other meanes  
 seketh his iustificacion, but by Christ, to him also is  
 Christ vnprofitable, as **S. Paule** in manye places  
**Gal. 2** wytnesseth his epistle to the Galathians sayng: If  
 Iustificacion come by the lawe, then died Christ in  
 vayne. And bycause Christe here requirerh suche a  
 herte, that shuld not put hope or trust in any worde  
 ly goodes or in his owne power, and righteousness,  
**Mat. 5.** but shoulde holy stycke to his passion, death, and me  
 rite: Therfore he chose none but pooze folkes, and  
 not such as wer pore in this world after the flesh, but  
 pooze in spyrte, that is, they that knowe all theyre  
 owne sinnes, frailnes, misbeleue and corrupt natur  
 and abyde only in his word. And to them also sai the  
**Mat. 11** he in an other place: Come to me al ye that be laden  
 and I shall refreche you. Also, If any man thirst, let  
**Iohu. 7** him come to me, and I shall geue him drinke. These  
 and such like wordes, the riche men and they that  
 wil be iustified by their owne workes, do not receue  
 no: regarde, of the whiche the blessed virgin Mary  
**Luc. 2** in her songe singeth, Quod dimittantur inanes. They  
 are set awai empty. Therfore this birth of Christ &  
 ioiful messager is shewed onli to the poze shepards.  
 Thirdely we may learne of this gospell, þ when  
 this helthfull birth of Christe is layde forthe vnto  
 vs

vs by the ministers of the gospel, (which for the  
more part in scripture be signified by aungels) and  
we therby ascertained, that our saluacion consisteth  
in the same: wee maye in no wise so dooe, that wee  
shuld be forgetful of so great a benefit, or be founde  
vnrkind therein, but rather shuld with continual thā  
kes geuing, praise and extol the same, and alwaies  
sing with the angels: Glozy be in heauen vnto God  
&c. Here God is praised of the Aungels & heauenly  
compāny, chiefly for this cause, that he of his onlye  
grace & mercy, hath geuen his onlye begotten son,  
a sauoure to the world, that thzough him, the way  
shuld be to euerlasting lyfe, for al men: and that by  
his goodnes, syn, deth, the deucl, and hel, shuldbē ta  
ken away. Ys not this be nefite & worthy of praise &  
cōmendaciō? Yes trewly no man can geue worthy  
thankes therfore: Neuertheles yet we must per  
sist to say with the prophet Dauid. My soule praise  
þ Lord, I wil praise the Lord in my lyfe, I wil sing  
to my God as longe as I lyue. And considre here  
that this honour and thankes geuing can not bee  
yelded to God, where this oure Christe is not, or  
not thzoughly knowen. And that no peace or good  
will can abide with vs, without Christ. And in con  
trary wise, wher Christ abideth, and by his word is  
wel knowen, ther also the heuenly father is knowē,  
praised, & extolled, as such a father, that hath geue  
vs his only son Christ for a sauour into al þ world.  
And there also is found the trew peace, when we be  
leue that God the father wil not vs to bee damned,  
but of his ineffable grace wil receiue and geue vs  
euerlastinge lyfe by Christe. Whō I praye you,

d. i. wolde

Mal. 2.

Thanks  
geuing.

Ps. 146

Joel. 17



The sermon

wolde not be of good chere when he hereth the aun-  
gels bring this peace & quietnes of harte to vs:  
And besides all this, God reioyseth in vs throughe  
his sonne: And againe, they that beleue, doth re-  
ioyce in all his workes, singing without ende:  
Glozy be in heauen to god, peace in earth, & good  
wil to men.

The gospel on the first sonday after Chyristemas.

LUC. 2.



AND his father & mother marvelled at those  
things, whiche were spoken of him. And Si-  
meon blessed them, and sayde vnto Mary his  
mother: Beholde, this chyld is sent, to be the  
fall and vprynginge agayne of many in Israel,  
and for a signe whiche is spoken agaynste.

And moreouer, the swerd shal perce thy soule  
that the thoughtes of many hertes may be opened.

And there was a prophetesse, one Anna, the daughter of Pha-  
nuel of the tribe of Aser, which was of greate age, and had lyued w-  
her husbände senen yeaeres, from her byrgynitie. And she had bene  
a widowe aboue foure score & foure yere, which departed not from  
the temple, but scrueeth God with fastinges and prayers nyght and  
day. And she came forth that same hour and praysed the Lorde, and  
spake of hym, to al them that looked for the redempcion in Ierusalem.

And when they had performed al thinges, according to the law  
of the Lord, they returned into Galile, to theyr owne city Nazareth.  
And the chyld grew, and waxed strong in spirite, and was filled  
with wisdom, and the grace of God was vpon hym.

THE EXPOSITION.

**I**N this gospell we haue sufficient testimony of  
Christ, that he is y<sup>e</sup> trew Messias, & y<sup>e</sup> blessed  
seede of Abraham, in y<sup>e</sup> which all people shuld be saued.

Simeons  
testimonie  
of Christ

First we haue the great testimonie of Simeon,  
which of long time had looked for the consolation &  
com-

on the first sondaye after Christmas.

cōfort of Israel, & was enfor med by þ holý ghoſt, þ he ſhuld not ſe deſth befoze he ſaw Chriſt. And when Joſeph & Mary had in the day of purificatiō take þ childe Jeſus, & let hi befoze the lord in Jeruſalem & according to the cuſtom, made their hoſt & oblaci- on: Lo, Simeon alſo thzough þ holý ghoſt came in to the temple, & toke the child in his a: mes, & called him þ ſauour ſent frō God, þ lighte of the gentiles and gloze of the people of Israel. And afterward wiſhed al thinges prosperous & ioyfull to the child and his parentes: and that is ſignified by that þ he did bleſſe them, as it appeareth in þ. 24. cha. of gen. And thē ſaid he to Mary: Lo, this child is ſet to þ fal and bpriſinge of many in Israel. And foꝛ a ſigne which ſhalbe ſpoke againſt. Of theſe words of Si- meon it is manifeſt, that Chriſt is þ trew Meſſias & ſautour of þ world, promiſed in holi ſcripture, oꝛ els why wold he cal him þ lyght, ſautour & gloꝛy of Is- rael, yf he could not help, ſaue, & iuſtifi: Yea & if he wet not þ very ſauour by whom we take our ſalua- cion, verely he mighte ſeme but a diſpiſed ſauour. And beſides this, he ſhuld not haue byn called the light of þ Gētil; if he ſhuld not haue lightned al mē Yea & likewise, if Israel ſhulde haue had no cauſe to gloꝛy oꝛ reſoiſe of this child, he ſhuld not haue bi- called the gloꝛy of the people of Israel. Moꝛcouer marke here now whether þ al men ſhal knowe this ſame ſauour & lyght. Lo (ſaith Simeō) he is ſet to the fal: how to the fal? Bicauſe that many ſhalbe of- fended in him, whē thei ſhal ſe him go in māner of a bondmā oꝛ ſeruaūt, & not after the faſhio of king; & pꝛinces: And eſpeciall ye ſuche as doth not beleue, d. ii: but

What it  
is to  
bleſſe.

John. 1.

Mat. 1.

but put their confidence in their own woꝝkes, & wil  
 attaine to þ̄ righteousness befoꝛe God, by their own  
 woꝝkꝝ & merites, & not through his only grace: Of  
 Rom. 10 the which also S. Paul speaketh in þ̄ 10. cha. to the  
 Rom: Thei þ̄ know not the righteousness of God, &  
 seekig their own, be not subdued to Goddes iustice:  
 And thei be such, þ̄ whē they hear the righteousness  
 of God cōmended, yet will they not beleue, noꝝ in a  
 māner can beleue, bicause those thigs that they do  
 of their own wil, be to be reiected & cast awai. Wher  
 foꝛe they do persecute this doctrine, & be offēded in  
 Chꝛist, & do stil remaine in their misbilfee, lest they  
 shuld at any time be saued. Ther be neuertheles a-  
 mongst those also very many, to whom Chꝛist is set  
 to their vprising, but that is to those allonly, which  
 of them selfe do dispaire, & knowledg that there is  
 no name vnder þ̄ sun, geue to mē, wher through thei  
 Joel. 2. shalbe saued, but only in þ̄ name of Chꝛist. And such  
 Act. 4. be by Chꝛist reserued to euerlastig ioy, as þ̄ prophet  
 Esai. 28. Esai saith: Lo, I wil set in S*io* in þ̄ fōndaciō, a coꝝ-  
 ner stone, & euery mā þ̄ beleueth in him, shal not be  
 lost. Now, if thou desize that Chꝛist may not be set  
 to the to stumble at, but to thine vprising, go to and  
 cast away al þ̄ hope of thine own merites, & embrace  
 Mat. 16 Chꝛist as þ̄ sauour of this woꝛld: And the shal not  
 hel gates preuaile against the. And if þ̄ se the moze  
 part of mē not willing to receiue this doctꝛine, but  
 defēding þ̄ righteousness of their woꝝkes, & reiectig  
 þ̄ iustice þ̄ cometh by faith, the remēbre those woꝛdꝝ  
 þ̄ Simeō saith: that Chꝛist shalbe set foꝛ a sign oꝝ to  
 ken, which shalbe spokē against of meny. And think  
 you that it was spoken in hayne, that a swearde  
 shulde perse throughe Maryes herte: Simeon

The  
 swearde  
 shulde  
 perse  
 Maryes  
 herte.

knew wel inough that our Lord Iesu Christ shuld  
suffre muche paynes for his doctryne. And there-  
fore said vnto Mary, that with her welbeloued son  
she shulde suffre also great sorowes, that the secrette  
thoughtes of many shulde bee opened, whiche, al-  
though they were taken for the moste holpest of al,  
yet shuld they be of all the most wicked. Thou hast  
nowe here the testimony of that iust man Symeon,  
that Christ is the sonne of God, the very trew Mes-  
sias and sauoure of all the worlde.

Secōdarely we haue here the testimony of Anne  
the prophetise concerning Christ. And besides that  
that the euangelist doth describe and let forthe her  
conuersacion, he saith furthelso, that she, whe the  
verye houre came, knowledged the Lorde, and  
spake of him to euery man, that longed for the re-  
demtio of Israel. Obserue and mark now the order  
of this testimony. First she prayseth and commen-  
deth God for none other cause, but that he knewe  
in this childe, not only the greates kyndenes of God,  
but also that all propheties were fulfilled, and that  
the same acceptable tyme was come, whe rein Christ  
shulde be borne, and to the whiche also God willed  
her to be reserved and kepte. And trowpe all chri-  
sten people oughte to geue thankes vnto God the  
father, for his suche greates benefite, that throughe  
this childe he willed vs to bee saued from all euell.  
And certainlye this Anne knoweth and knowled-  
geth that of oure selues we canne nothing do. And  
therfore prayseth God, that he hath vouchsafed to  
send vs our sauoure from heauen. And that al o-  
ther shulde knowe the same, she speaketh of him to

Ann pro  
pheteeth  
of Christ

Ephc. 5.

all that longed for the redemption of Israell. But what speaketh she of him? Doughteles nothinge els, but euen as Simeon did befoze. Simeon told that the same childe was the lighte and sauioze of the Gentils: Anne confirmeth the same and saith: He is now presente before oure eyes, and euen at hande, whom they loked so longe for. She frely confesseth, her pzaiers, fasting, widowhed, and honest conuersation, to be of no respecte, except by this childe, through grace, she be made righteous and holy, and delyuered fco euerlasting death. Of this place it becometh all women, widowes, & maydens to take example, & folow the steppes of Anne in the knowledging of Christ, in good and honeste life, and in the tzeu worshipping of God: She perceived very wel that it was necessary for her, throghe the truste & she had in this child, to be saued: that is, to be iustified by trewe faith in Christ. And here may it wel be vnderstand, that faith must be liuely & effectual. And this certificat oꝝ knowledg of faith must we al haue, oꝝ els trewlye the same faith that maketh vs iust & righteous, is not in vs, but rather a false perswasion and opinion of Christ.

The faith  
of  
Anna.

Right  
faith.

Christe  
was very  
man.

Thirde, this gospel confirmeth the atticle of oure faith, wherein we knowledg that Christ was borne of the virgin Mary. For as I must beleue & this is trew, so must I also saythfully beleue, that Christ naturaly, as al other me doth, increased in age, wit, strength, wisdom, & spirit, not that the holye ghost was not at the first in him, but & the more he was in age, the bigger he was, & the bigger he was the wiser he was. And the wiser he was, so much the  
strong

after Christmas

stronger he was in spirite befoze God, in himselfe;  
and befoze al men. And to be short: In that that the  
Euangeliste saith: The childe encreased and was  
strengthened in spirite, ful of wisdom, and the grace  
of God was in hi. he sheweth that þ same child eue-  
ry day more and more did growe in goodnes and  
wisdom. And we shulde highly wish that our chil-  
dren might be like brought vp, that thei might more  
and more increase, and do that is iust & good. This  
childe Iesus increased and was strengthened in spi-  
rite. And we suffre oure chylde to fall & run into  
their own carnal lust & desyre: For we do any thing  
care or prouide, that by the word of God, they may  
be brought to faith and honest liuing. Christ incre-  
sed in wisdom, And our children increase in folish-  
nes. And wilt thou know the cause thereof? Their  
parents be in the fault, that wil not instruct & bring  
vp thei children in goodnes & vertu, nother teach  
them the worde of God. And therefore the grace of  
God cannot be in them. To conclude. As Christ is  
very God, so by this gospel it appeareth, he was ve-  
ry man, and sent from his father into this world, þ  
we by him might enioye euerlasting life.

The bring-  
ing vp  
of chyl-  
dren.

The Gospell on Newe yeares day. Luc. 2.



And when the eighth day was come that the  
childe shulde be circumcised. his name was  
called Iesus: whiche was named of the Ang-  
ell befoze he was conceaued in the wombe.

Gen. 17  
Mat. 1.  
Luc. 1.

THE EXPOSITION.  
D. llll.



**F**yfte, by cause saint Luke the Euangelyste hath so dilligently sette forth the natiuitie of Chyriste: Nowe he goeth about to declare what profite and commoditie it hath brought vn to vs. That is to say, that through Chyrist, the burden and yoke of the lawe is taken away, and a free harte and willing spirite is geuen vnto vs, which, *Gal. 4.* not constrained with the feare of paine, *Esa 44* shuld kepe the commaundementes of God, and do that is iust. For it is very euident, and can by no meanes be denyed, that seying the law is spirituall, it doth not on ly requyre outwarde woꝝkes, but muche soner the inward affections of the hart. No man by his own power can fulfil the lawe, as *S. Peter* witnesseth *cap. 15.* in the Actes, saying: Whye tempte ye God, laying the yoke vpon the disciples neckes, which our forefathers, nor we, were able to beare? Now therefore it is necessarye, other the lawe to be fulfilled, or else vs to be damned, as scripture saith: Cursed bee euery man, that abideth not in all thinges wyitten in the booke of lawe. So to then, here of this place I perceiue, that the law requirerh a perfectio. And again. In my selfe I fele nothing. whereby I may *Rom. 10* fulfil it: what shal I now here do? Thou must by faith obtaine Chyriste, which hath for the satisfied the lawe, and deliuered the from the curse thereof. *Gala. 4* He is the ende of the lawe, as *S. Paule* saith, In whome euery man that beleueth, shalbe saued. And in an other place, When the time was fully come, God sent doune his sonne borne of a woman & subdued to the lawe, that he shulde redeme suche, as were in daunger of the law, and so we shuld be made the

Abrogation of the lawe.

On new yeres day.

the childzen of God. And hereto it pertaينeth, that Christ suffered himselfe to be circūcised. This thing betokeneth, that Christe came to fulfil the lawe for vs, and to make vs free from the curse of the law, that by the doctryne of the gospell, he might communicate vnto vs the holy ghost that we so by him renewed, myght hereafter, not constraigned, but frely and louingely do those thinges, that God requirerh of vs.

And secondarely it is to be vnderstand and knowen, that circumcision was a token and signe of the promise that God made vnto Abraham, yea and to his seede also, as appeareth in the 17. chap. of Genesis. Noether was this signe geuen that men thereby myght bee iustified, but that they, which shulde heare of the promise of God, shulde be confirmed in faith, and that the Jewes might be knowne fro thother hepythen and infideles. For trewly euerye signe hath his promise, whercunto it is meete, that all men sticke and beleue, As in the 6. chap. of Gen. it is promised to Noe, that he shall not perishe by the floude: And in token of that promise, he had a ship, which he was commaunded of God to builde. And in the 9. chap. of the same also, it is promised, that the worlde after that, shulde neuer be drowned or destroyed by floude. And in token thezeof, God gaue vnto hym the rayn bow. And in lyke case it is here. God promised himselfe to be the God of Abraham and of his sede. And therefore gaue vnto hym the token of circumcision, wherewith he dothe confirme and certefie his faith, that he shulde in no wise doubt, but suerely beleue, that God wolde kepe his promise. But thou must so vnderstand these things

Signes  
confirm  
faith.

The  
worde.

Faith.

Circum-  
cission.The sa-  
crament  
of the new  
testamēt.  
BaptismeThe sup-  
per of the  
Lorde.

that we shal receiue these promises, not through the outwarde signe, but by the worde, in the which the signe is con teined, and oure faith hath gotten it: Alwates the spiritual thing must be ioyned to þe cor-  
poral, & internal thigs must be added to þe exteriors  
The outward circumcission is nothing without the circumcission of þe hart, which is made by þe spirite, & is signified by þe outward circūcission. And Deut. in the 10. chap. it is saide: Circumcise the foreskin of your hart. Yf then the exterior circūcission did pro-  
fyt þe Jewes, it must nedes be, that they the shuld holy-  
fick and abide in faith & the cōmaundemēt & pro-  
mises of God, seing that the same exterior sign doth but confyrme & strength them: as thou maist see in Gedeon in the 6. chap. Iud. And in lyke manner we say of the signes of the new testament as yf when I am baptised, I haue no respecte but to the water,  
That outward dippig in water profiteth nothig at al: But if I regard & haue respect to þe cōmaunde-  
mēt, & promises of god, (wyth þe which this water is sanctified) and beleue þe same, & so by this means am baptised wīn through the holy ghost, the trew-  
ly this baptism is very profitable vnto me: Yt hath the word & promise of God, and is not wout a cause called of S. Paule, the fountayn of the new byrth,  
Lykewyse when in þe supper of our Lord, I regard not the commaundement and promise of Christ, nor come by faith to receaue yt, then the eating & drin-  
king of þe sacramēt of þe body & blood of Christ, not only profiteth me not, but rather maketh to my dam-  
naciō as S. Paul speketh, of such, as vnworthely re-  
ceiue the same. And whē I behold þe cōmaundement,  
word,

word and promise of God. then doth the eatinge & <sup>1 Cor 11</sup>  
 drinking of þe sacramēt of þe body & blood of Christ  
 profit me much, bycause in þe word I find remissio of  
 synes & in þe sacrament or outward signe, I find the  
 confirmacio of my faith: And it isto be noted, that  
 chzistian mē in the steed of circumcission, haue bap-  
 tisme, begonne of S. John, & confirmed by Christ:  
 as yt apeareth in the last chap. of Mark. And like  
 as circumcission was communycate to þe childzen, so <sup>The bap-</sup>  
 must baptisim be conferred to our childre, although <sup>tisme of</sup>  
 the phantasti call anabaptistes teach otherwise. <sup>childzen.</sup>

Thirde ly we learn by þe name that was geuen vn-  
 to Christ, & shewed befoze of the angel, that in mat-  
 ters of faith, and in such as cōcern our iustificatiō,  
 our workes & merytes be of no strength befoze God,  
 but alonly grace & mercy which God in Christ hath  
 shewed to all the world. For the name of Iesus. yf  
 thou wylt interpyet yt, signifyeth a sauoure. For Iesus is  
 thynke thowe yt to bee a pooze and bare name, <sup>ly iustifi-</sup>  
 but yt ys the thynge yt selfe, the worke and exe- <sup>cty.</sup>  
 cutyon, as sayncte Paule sayeth: Iesus ys made <sup>1 Cor. 1</sup>  
 the wysdome of God to vs, our ryghteousnes, san-  
 tificacyon and red emptyon as yt ys wrytten. He  
 that glozieth or reioyceth, let hys glorie and re-  
 ioysonge be yn God: And also yn the Actes, yt ys  
 wrytten: There ys none other name vnder heauen <sup>Act. 4.</sup>  
 geuen vnto men where throughe theye muste bee  
 saued &c. And ys it not wrytten also yn þe 1. chapt. of  
 Math: He shal redēme his people fro theyr synes, <sup>The</sup>  
 Now thā yf we be iustifyed by the meryte, passyon, <sup>name of</sup>  
 & death of Christ, whereto cometh þe glorie of oure <sup>Christe.</sup>  
 workes: Here muste I not glorie of myne owne  
 workes

wozkes, but all my ioy must be in Jesu Christ, And hereto pertaineth all suche places, as be red in the olde testament, and the newe, of the name and merite of Christe: And althoughe it be very necessary and instantlye required of a christian man, that he shulde declare and shewe forth his faith, with the wozkes of Charitie, and other godlye exercise, yet by no worke can he bee iustified, but alonly by the merite of Christe.

The wozkes of God bee contrary for easē.

The worde of God saitheth al thinges.

Forthlye this gossell teacheth vs, that the word of God and his wozkes do strue with our reason: If we go about by reason to knowe the mystery of the circumcision, it wold seme a very test, that God shulde adorne with his commaundemente, so vile a membze. But what shuldest thoue thinke se-  
pning it is so: Verelye God choseth not those things that be pleasaunt, or in great estimation with vs, but suche thinges as be dispised and abiecte befoze oure eyes: And that for this cause, bicause that our reason shuld be subdued to the worde of God and his wozkes, and that we shuld commend and accept such thinges as he hath chosen, and not those thinges that seme most pleasaunte and goodly to our sight Circumcision was a thinge that was smal of estimation, but when the commaundement and promise of God came, yt was made a noble helthful & a godly worke: And likewise it is but a trifle to be baptised and washed in water, But if the commaundement, promise, and worde of God be ioyned therto, it is surely a thinge wonderful precious and helthfull. And althoughe to the worlde it appeare but a tryfull to be baptised, yet baptism that is brought in

On neth yeres day.

In the steede of circumcision, must be accepted of vs as an hyghe and p̄cious work, bicause it hath the commaundement and promise of Christ, To whom be all honoure and praise. Amen.

The gospell on Epiphany daye. Math. 2.



When Iesus was borne at Bethlehem in a cite of Jewrye, in the time of Herode the kinge, Behold, there came wise men from the East to Ierusalem, sayng: Where is he that is borne kinge of Iewes? For wee haue sene his starre in the East, and are come to worshippinge hym. Ru. 24.

When Herode the kinge hard these thinges, he was troubled, and all the cite of Ierusalem with hym. And when he had gathered al the chiefe prestes and scribes of the people together, he demaunded of them, where Christ shuld be borne. And they sayde vnto hym: at Bethlehem in Jewry. For thus it is writen by the prophet: And thou Bethlehem in the land of Iuda, art not least amongst the prynces of Iuda. For out the of shall there come vnto me the captaine, that shall gouerne my people Israell. Mich. 5. Joh. 7.

Then Herod, when he had priuely called the wise men, enquired of them diligentely, what tyme the starre appeared, & he bad them go to Bethlehem, and saide: So your way thither, and search diligently for the childe. And when ye haue founde hym, byngne me worde agayne, that I may come and worshippinge him also.

THE EXPOSITION.

**T**he Euangelist S. Math. after that he had written of the promise made to Dauid, and the othcr fathers, and had broughte in the Aungell, Ioseph, & Elai the prophete, as most suer witnes of the byrth and natiuitie of Christ. Now in the gospels of this day (while he describeth certain circūstances) he proueth that this childe is Christ, and



The sermon

Christ &  
trew  
Messias

The  
place.

Mich. 5

The  
tyme.

and the very trew Messias, of old tyme promised to our forefathers, & now exhibited to the world, that all thinges myght be brought to passe in him. The circumstances be, the place and tyme. In Bethlehem Juda, (saith the euangeliste) Iesus is borne. Here now thou hast the place. And it is not vnknowen to al me, & this city was ordeined for & birth of Christ, & of long time before prophesied by the prophetes, that so it shuld be. Wherefore of this place we may boldly conclude, that thys child newly borne, is the trew Messias. These be the wordes of the prophet: And thou Bethlehem of Jewrye, arte not the lesse &c. Out of the shall rise to me a gouenoure, that shall gouerne my people of Israell. Now there is two Bethlehemes, one in Galilee, in the trybe of Zabulon, and thother in the lande of Jewry. Serpung the euangelist, with expresse words doth speak of Bethlehem in the lande of Jewrye, and ful well agreeth with the prophetes, I pray you how durst the Jewes deny, that Christ was the very Messias. Now lyke as the place, so doth also the tyme verie well agre, as in the 59. cha. of Gen. by the patriarche Jacob, it was determined by these words: The scepter shall not be remoued from Juda, nor a ruler of his posterite, til he come that shall come. Of this prophesy yt appeareth, that Christ muste needes haue then be borne, when & kyngdom of the Jewes was so taken away, that no kinge or ruler of the tribe of Juda, shuld reign any longer. And that did chaunce at the tyme of Herod, which was not of the tribe of Juda, nor yet born of & Jewes blod, but was an Idumea a straunger, and made kyng by the Romanes  
Where-

On Epiphanye day.

Wherefore, nother yet of this place can the ob-  
 stinate Jewe deny, but that Christe is the son of God  
 and the trewe Messias: And it were to be highelye  
 wished and desired of vs, that the Jewes allonlye  
 and no chrystyan man dyd withstande and speake a-  
 gayne thys natyuyty: For althoughe we often ty-  
 mes say, and confesse, that Christ the sonne of God  
 was bozne of the virgyne Mary, yet when we will  
 not knowe nor vnderstande, wherefore yt was  
 done, I cannot see what profite wee shall gette  
 hereby. Thou muste knowe and confesse, that  
 to the, to the (I saye) and to thyne redemption  
 and saluacion he was bozne. And that the father  
 in this hys sonne allonlye wilbe knowne and glo-  
 ryfied. Yf anye chrystyan man doth putte his  
 confidence nowe in the merites of hys owne wo-  
 kes, and trusteth to gette euerlastyng lyfe there-  
 by, he trowlye doth as greuoulye and dyspyte-  
 fullye withstande this natyuytye, as though he a-  
 ny Jewe had done it. But he that beleueth, that  
 by the onlye meryte of Christ he ys iustifyed, he  
 shall haue euerlastyng lyfe. Joh. 3.

Secondarelye, wee learne out of this gospel,  
 that Christe came into thys worlde, not onlye for  
 the Jewes, but also for the Gentyles. And so yt ys  
 declared by these wysemen that seeke Christ, that  
 the preachyng of the gospel shulde be taken from  
 the Jewes, & geuen to the Gentyles: And for thys  
 cause, although they hard the gospel fyrst of Christ  
 & afterward of hys dyscyples, yet did they dyspyse &  
 persecute yt, & wyth slanderous wordes reiecte it  
 fro them. For I pray you, which of all the Jewes  
 can

The cal-  
 linge of  
 the wyse  
 men

ranne to seke this childe: although it was openly  
 said, that their kyng was the at hand, and present  
 with the. The heythen which neuer had god, came  
 from the Est, seking and enquiring so long for this  
 chylde, vntil they had founde him: And that the Je  
 wes, thzough their misbylese be now abiected, it is  
 by the iust iudgement of God, and it maye bee well  
 of euery man said: Lord, thou art iust, and thi iudge  
 met is ryghteouse. And in contrary wise: The cause  
 that we miserable hethen be taken and called to the  
 gospell, is the very grace and mercy of God. And if  
 therefore we did our dutyes, we shulde neuer cease  
 from geuinge thanks, for the greates clemencye of  
 God, that he hath had towarde vs all. And that we  
 p wretched & sinful gentiles, thzough grace are cal  
 led to p knowledg of p gospel, it apeareth by p wo  
 des of Esai, sayeng: I am sought of the, that neuer  
 asked for me, & am found of the, that neuer sought  
 me, And I haue saide, Lo I, lo I am found of a  
 nation, that neuer called on my name. Thou herist  
 that they shall fynde hym, that neuer sought hym:  
 ys not thys playnly spoken of vs the gentiles?  
 Therfore of thys place we may learne and knowe,  
 that euerlastyng ioy, commeth not by the merytes  
 of oure owne woꝝkes but thzoughe grace, and  
 accordyng to the sayyng of saynct Paule, wee are  
 saued by grace, thzoughe fayth, lest we shulde  
 glorie.  
 Thirdelye, we perceyue by thys gospell what a  
 miserable and wretched thyng the carnall man is,  
 in whome the same olde Adam, thzough the spyrite  
 and faith is not yet mortified: The Kynges come  
 from

ps. 118.

Isa. 65.

Ephe. 2

A carnal  
man.

from the east to Ierusalem, inquiring for the king  
of Jewes newly bozne, and shewe that they sawe  
his star in the East, and that they came to worshop  
him, that is, to geue to him reuerence and honour:  
Here it had bene meete, that the whole cite of Je-  
rusalem shulde with all reuerence and ioye haue  
sought out this kyng, and haue receaued him, seig  
that they had looked for his coming so many years  
before. They knew by the prophecy of Iacob, that  
at the same tyme he should suerly come. But what  
do they? Not only Herod was so sore moued thereto  
when he hadde herde thereof, but also all Ierusa-  
lem with him; that is, the more part of the citisens  
& especiall ye such, as with good Simeon & Anna  
dyd long for the redemptio of Israel. Wherto now  
were all the promises: how well do they now remem-  
ber the prophecy of Iacob: And what doth it profit  
them, to be vnder the law of Moyses: Herod thin-  
keth he had good and iust cause to be moued there-  
with, although yt was but in vayne, & not necessary  
But what cause doth the Jewes pretend: to whome  
by this kyng, sure redemption was promised: Here  
thou mayst perceyue the nature and custome of the  
fleshe: such is oure strength and power. The fleshe  
canne dooe none otherwise, yt is subdurd to synne,  
and byyngeth forth none other frute then synne,  
whether it bee outwardlye, as manifeste offences  
and crymes, or inwardlye, as be suche workes  
that seeme good, wherein the fleshe deliteth and  
flattereth himselfe. And alwayes suche thinges  
as it shulde loue, it hateth, and those thinges  
that be to be hated, yt loueth. And in thinges con-

Worship

Ge. 49

The  
frute of  
fleshe.

The sermon on the

cernyng Gods honour and our saluaciō, it alwaies foloweth the cōtrary. And therfore it is necessary þ the flesh and nature be renewed in vs, thzough the holy ghost, & brought to the feare of god and loue of his neighbour, or els the flesh wyll alwayes be flesh, that is, hardened and blynded.

Rom. 8. Fourthly, this gospell teacheth vs, in that that the wisemē were by þ aungel admonished to toun into theire cōntrey by an other way, þ God our father in heauē wil mercifully cōserue, kepe & defend, not only frō inward & spiritual ieopardies, but also frō the outward & bodely periles, al such as know ledg, honour, & worchip his welbeloued son Iesu Christ, & setting all their hope and truste in hym, & afterward by loue, thākes geuig, & good cōuerlaci on, shew forth & declare their faith, as these wisemē

The aungels seru  
to the e-  
lecte of  
God.

did, by their gistes. Is not þ loue of God toward vs a great thig, yē so great, þ þ aungels must descend frō heauē & minister to þ elect of God in theyr necessities. And not onli the angels, but other creatures also ar necessary meanes to mā to þ obtainig of saluaciō. First of al the sterre is compelled to serue the wisemē, & thē the priests & seniozs of þ people, were cōstrayned to serue thē likewise, when they shewed to them wher Christ shuld be bozn. And at last also the aungel waiteth vpon them, & wil not suffre thē to reuillite the wicked Herod, which not onlpe bare an enuious hart toward the child newly bozne, but also was of a cursed stomack toward the same wise men. Herto may that be applied that is spoken of the aungels in the fyrst epist. to the Hebrewes, Are they not al ministring spirites, sent to minister for their

Heb. 1.

Epiphany daye

theire sakes which shalbe the heires of saluacion :  
 And in the 33. psal. The aungel of God shal come  
 downe, in the middest of the that feare hym, & shal  
 deliuer the. And likewise þe aungel deliuered Loth Ge. 19.  
 fro the fyre of Sodom. And did not the aungel of Ge. 14.  
 god also leade forth the children of Israell oute of Act. 14.  
 Egypte? And lykewise deliuered Peter out of hys  
 bondes: Wherfore yf we wold diligentli geue hede  
 and with those wise mē know Christ, worship him,  
 honour him, and offre the sacrifice of onre lippes  
 to hym, as Moses the prophete sayth. Truly we De. 14.  
 shuld find also befoze God the same comfort, helpe,  
 & socoure, which not only those wise mē, but also all  
 gods electe from the beginning of th' world hath  
 obtayned, in so much that god himselfe wold serue  
 vs by his aungels. To whō be geue a'l honour &c.

The fyrst sonday after Epiphany 1 ap. Luc. 2.



And when he was twelue yeares old, they went  
 vp to Ierusalem after the custom of the feaste  
 daye. And when they had fulfilled the dayes,  
 as they returned home, the chyld Iesus abode  
 tyl in Ierusalem, and his father and mother  
 knew not of it: but they supposing him to haue  
 bene in the company, came a daies iorney and  
 sought hym amongest their kynsfolkes and acquayntaunce. And  
 when they found hym not, they went backe agayne to Ierusalem,  
 and sought hym. And it fortuneth, that after thre dayes, they  
 found hym in the temple sitting in the myddest of the doctours, he-  
 arnyng them, and posing them. And all that heard hym, were astoni-  
 shed at his vnderstandyng and answeres.

And when they sawe hym, they marvelled. And his mother said  
 vnto hym: Sonne, why hast thou thus delt wth vs. Scholde, thy  
 father and I haue sought the sorowfyll. And he said vnto them.

e. u.

Howe

Mat. 7.  
 and 13.  
 Mat. 1.  
 Luc. 7.



The sermon on the

**Howe** is it that ye sought me? Wylt ye not, that I must go about my fathers busynesse? And they understood not the saying which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her harte. And Iesus prospered in wisdom, and age, and in fauoure with God and men.

THE EXPOSITION.

**A**lthough S. Luke hath passed ouer many thinges, as the fleding of Christ into Egypt, yet w<sup>th</sup> great diligēce hath he discribed the chuldhod of Christ. And bycause yt is a great thing & a matter of high wiso<sup>m</sup> & estinacio<sup>n</sup>, & Christ beig but 12. yers of age, so boldli disputed w<sup>th</sup> y<sup>e</sup> chieffest lerned mē of Ierusalē, S. Luke therfore hath set forth these thinges so goodly & that for our eruditio<sup>n</sup> and cōfort, to teach vs, first y<sup>e</sup> Christ came into this world to teach. And although y<sup>e</sup> at such time as he begā first to dispute, he had not yet takē y<sup>e</sup> office of preachig (which before he was 30. yers of age happened not) yet he wold in his so doing signify vnto vs, what his office & ministry shuld be, vntil the tyme of hys passio<sup>n</sup>, that is, y<sup>e</sup> he wold be cōuersant in scripture & set forth the same, & teach holson doctrine. And mozeouer that he wolde not w<sup>rap</sup> himselfe in ciuile and worldly busynesse, but be occupied in those thinges that concerned the glory of his father. The Jewes cruelly, in their minds thought (in the which opinion they yet stick in) that Christe in great pomp and power shuld exercise his kingdom in this world: But he is not found in Kings courts, but in y<sup>e</sup> tēple wher he sercheth y<sup>e</sup> law of God, & wold y<sup>e</sup> after ward of hym shuld be herd, y<sup>e</sup> his kingdom was not of this world

The office of  
Christe.  
Ioh. 5.

Ioh. 18.

world . As though he shuld say : It must needes be  
trewe, that I am constitute king ouer the mounte  
of Sion: And this my kingdome is spiritual, and  
not carnall. The scepter of my kingdome, is the  
holy gospel, wherwith I rule them, that my father  
hath geuen to me, as it is saide in the seconde psal.  
of me : Preaching his preceptes . Here thou herest  
that I am sent to teache. Bycause Christe now is a  
doctoꝝ, & in his doctryn is cōteined euerlasting life,  
yt is mete therfore, that we shulde receiue allonly  
his doctrine, and beleue the same, and not be pulled  
from it, by any mannes tradicions and dreames .  
We be warned in many places of scripture, that we  
shuld geue eare and harken vnto Christ, seing that  
he is the very truth. Esaias in the 55. chap. sayeth.  
Incline your eares and come to me, herken, & your  
soules shalbe saued. Yf I shuld nowe then forsake  
Christ, the fountaine of lyfe, and geue my selfe to  
them, that teach the contrary from him, then must  
I nedes runne into erroꝝ and perpetuall damnaci  
on. Therfore if I hear him with the eares of myne  
harte, and receiue his doctrine, then without dout,  
he wyll teache me outwardely by his worde, and in  
wardly by the holy ghoſt, & so througħ his merites  
I shalbe pertakeꝝ of the heauenly ioy .

Secondarely, thys gospel teacheth how fathers  
shuld bying bp their chlidꝝen, in honest conuersaci  
on and the feare of God . And that we may be lear  
ned by that, that Ioseph and Mary toke the childe  
Iesus with them to Ierusalem, to the Easter feast,  
that he might with all thother Iewes, worſhip God

Joh. 18.

psal. 2.

Joh. 6

Esa. 45.

Bringig  
vp of  
childꝝen.

Deu. 15

doing, and eating, & in the seventh day shuld heare  
 the lawe of God. This although it was not neces-  
 sary for Christes person to do, yet wold he lyue vn-  
 der the lawe as thother dyd, vntil he had fulfilled  
 the whole law, and abrogated the same. And in that  
 he taughte vs, that lyke as he toke the nature of  
 man vppon him, and was made man (and that for  
 oure sakes) so in age, wisdom and grace, he daily  
 increased more and more, and after the maner of o-  
 ther children was brought vp vnder his parentes,  
 & after mans custome was so diligently instructed.  
 And seing that this childe did so obey his parents,  
 to the worshiping of god, it is conuenient that our  
 children be likewise brought vp in the feare of God,  
 and honest and good conuersaciō befoze the world.  
 Thou wilt not beleue how nedful & necessary thing  
 it is to instruct children, and bring them well vp in  
 theyre youth, yea and if the thinge had ben of small  
 estimacton, thinkest thou that God wold so earnestly  
 haue comaunded the Jewes, to bring vp their chil-  
 dren in the feare of God? No man knew better then  
 he, that a yong man, yea when he draweth to age,  
 wyll not leaue of his olde manner and toyces. And  
 therefore he saith in the 6. chapter of Deutronomy:  
 The wordes that I haue this day comaunded, they  
 shalbe in thine herte, and thou shalt shew them to  
 thy children, and thou shalt be occupied in them,  
 syttinge in thy house, walkinge in the waye, and  
 sleeping, and waking. &c. And yf these thinges  
 be not exercised in thy youth, trewly when they come  
 to age, they will hardelye obeye. But thow wylte  
 saye againe: I am no preacher. Thereto I answere  
 with saince Augustin, sayng: That y the preacher

first sondaye after Epiphanye.

is in the pulpit, y<sup>e</sup> euery hougholder in his howse. And lyke as a preacher shall geue accompte at the laste daye of all his flocke, so shalte thou geue accompte for thy wife, children, and houghould to the highe iudge. Wherefore loke well about, that thou be not found negligent in this behalfe.

Thidely, in this gospel is layde before our eyes the crosse of Ioseph, and of Marye, in taking care for their childe so loste. For he knowledged that he had soughte hym with muche heuinesse: And thys was not the first sorowe, for he had proued before what sorowe was, when he was faine (bycause of Herodes crueltie) to flee into Egypte. But this leaving of her chylde was moze greuouser then the fleeing into Egypte, where shee had her childe with her. Wherefore yf Chryste did not spare his welbeloued mother, but will teache that we muste come into heauen through many tribulacions, verely he will not suffre vs to bee withoute veracion and trouble. What thinkest thou that Marye conceaued in her mynde, when shee had loste her welbeloued sonne? Doughteles she thought on this wise. Alas, God committed this childe to me, that I shulde take the charge of hym, And how is it that I haue thus loste him? Verely it is throughe my faute. And paraduenture God nowe wyll not lette me anye lenger take charge of hym: Such thoughtes withoute doute dyd very Marpely perle throughe Maryes harte. And heere nowe shee hadde not onlye the losse of her sonne, but also the losse of faythe, whyle shee toke this care, thynkinge: God is angrye with the, and now paraduenture

The  
crosse of  
Ioseph &  
Marye.

Math. 2

Act. 14.

e. lili.

wyA

psa. 24

Christe  
is found  
in his  
worde.

Esa. 57

The obe  
dience of  
children.

Wyll let the no longer noz the his sonne. These be þ  
greate weighty temptaciōs, that God suffereth his  
electe sometime to fall in, lest they shulde glory in  
them selfe, and not learne to knowe, that al perseue  
raunce and continuāce in faith and vertu, cometh  
of hym. And Mary findeth comfort no where, but  
in the temple, where she founde her sonne, not ydel,  
but hauing the word of God befoze hym. And she  
receiueth no comfort with her kinnesfolkes and fren  
des, noz in the citie of Jerusalem, but in the temple  
So likewise we, as often as we fall into tribulaciō  
pea into such depe temptaciōs, that no man vnder  
standeth, but he that by experience hath lerned, we  
shulde seeke for helpe and comforte no where, but  
with Christ, which neuer offereth himselfe to be seene  
but in the temple, that is, in his word, althogh that  
oftentimes, for a while he wil be hid from our eyes.  
Beleue all onlpe and dispaire not, for the scripture  
saith: He wyll not be angry for euer.

Forthly, we lerne here the obedience of children  
towarde their parentes: for although Christ saide  
to his mother, that he must be busied in his fathers  
busines, yet he submitted himselfe, when he hadde  
done his fathers busines, and went home with his  
parentes. Here do we lerne not onlpe, that obedi  
ence shuld be gyuen to our parentes, but howe and  
in what māner, and howe longe also it shulde bee  
geuen. As longe as thy parentes be no hinderāce  
to thi faith in Christ, but studieth to set the forward  
therein, and agreeth therein with the, then in no  
wise must thou deny thy dyligente attendaunce to  
ward them. Thou hast besydes this for an example  
the

the commaundement of God: Honour thy father and mother. And to this commaundement is added a promise, which none of the other hath. Wherby it appeareth, that it is greatly required, that this commaundement be obserued. But if thy parentes will cal the from thy faith in Christ, to olde abuses and mens tradicions, then know thou, that obedience is no longer to be geue to them, in as much as pertayneth to religion, but we must folowe the sayng of Christ: He that hateth not his father and mother &c. is not meete for me. And in this wise did Christe for when he must be in his fathers busynes, then did he forsake Joseph and Mary. But after that busynes done, he cometh, and is subdued to his parentes againe.

Mat. 10  
Luc. 14

The second sonday after Epiphany day. Jo. 2.



And the third day was there a mariage in Cana a cite of Galile: and the mother of Iesus was called there. And Iesus was called and his disciples vnto the mariage. And when the wyne fayled, the mother of Iesus saide vnto hym: They haue no wyne. Iesus sayth vnto her: womā: what haue I to do with thee? mine hour is not yet come. His mother saith vnto the ministers: What so euer he saith vnto you, do it. And ther was standing ther vi. water pottes of stone, after the manner of purifenge of the Iewes, containinge two or thre sickynnes, a peece.

Iesus saith vnto them, fill the water pottes with water. And they filled them vp to the brim. And he saith vnto them: Draw out nowe, and beare vnto the gouernoure of the feast. And they bare it. When the ruler of the feast had tasted of the water that was turned into wyne, and knewe not whence it was, but the ministers which drewe the water knewe: he calleth the bridegrame and saith vnto him

to him



as hym. Every man at the beginning doth set forth good wine and  
whe m<sup>e</sup> be drunken, then that which is worse, but thou hast kept  
the good wine vntill now.

This beginning of miracles did Iesus in Cana of Galilee, and the  
wed his glory and his disciples beleued on them.

THE EXPOSITION.

*Mariag*

**F**irst, in this gospel it appeareth manifestlye,  
that matrimonye pleaseth God greatlye. in

*Gen. 1.*

*Gen. 3.*

so much & Christ was not only present at this  
marriage, but with his miracle did adorne the same.  
And howe shulde not the creature and ordinaunce  
of God, please hym? It must needes be very good  
that he himselfe made. This is veri necessary to be  
known of euery christian man, that will geue him  
selfe to that state of lyfe. In the first booke of Moyses  
it is shewed, that for the transgression of oure  
first parentes, a greate poye and paine was geuen  
to matrimony. Man (saith God in that place,) shal  
eate his bread in the sweate of his face, and woman  
in sorowes and paine shal conceue and bring forth  
chylde, and be subiecte to her husbände &c. And  
that sorowe saue Sanct Paule, when he saide:  
Yet shall suche haue the affliction of the fleshe.

Now then yf this kinde of lyfe so compassed with  
many troubles and vexacions, were not agayne  
decked with consolations and comfortes of God,  
who I pray you wold loue it? or who wold iudge ma-  
trimonye to be a good thing, yf & who could suffre  
so manye brutes of all manner aduersities?  
Wherefoze we maye here learne, that seinge God  
himselfe

second sonday after Epiphany day.

himselfe did ordaine matrimony, and by Christe  
 dydde so noblye sette it forth, that trewly there  
 is nothinge vnder this crosse, but the very grace  
 and mercye of God. And if therefore vnder this  
 crosse, and carkes, and laboures of this lyfe, is  
 hidden so greate grace of almighty God, no man  
 shuld be afrayd or abashed of that state of lyfe,  
 what huntres or sorowes so euer he shal think to a-  
 byde, but rather shal by all meanes geue his  
 dyligence, that in this crosse or sorowe, he haue  
 a respecte to the good will of God, by the which  
 yf anye afflictions bee sente, they are both sente  
 and dryuen awaye also. And for that cause wee  
 trauaile in this worlde, that oure wyll maye be  
 broken, and Goddes wyll (whiche alwayes is  
 good) be fulfilled. Therefore yf anye manne  
 thynke hymselfe not mete to kepe him chaste, and  
 wyll auoyde the horrible saynge of saint Paule,  
 that hooze hunters shal haue none inheritaunce  
 in the kingedome of heauen, lette hym marrye.  
 And yf then he canne not lyue a quiet and easye  
 lyfe, yet this maye comforte him, that he leadeth  
 that state of lyfe that was ordained by God, and  
 hi gheylve magnified and confirmed by Christe.  
 And yf the gyfte of chastitie be geuen vnto the,  
 thinke not by and by, that thou muste runne to  
 some cloyster, but tarry vnder the obedience of thy  
 parentes and magistratre, keping that greate gyft  
 in thanks geuing. For to lyue chaste, is good, and so  
 lykewise to lyue in wedlock is good, & mai beti wel  
 be called also a chaste lyfe, as it appeareth in the epi-  
 stle to the Hebrews, & the 31. of Job. But to wyth-  
 draw

In the  
 crosse we  
 shuld lo-  
 ke to the  
 good wil  
 of God.

Mat. 19

1 Cor. 6.

1 Cor. 7

Heb. 13.  
 Job. 31.

The sermon on the

draw your selfe from the obediēce of your parents  
and magistrate is not good.

God. is  
carefull  
for vs.

Careful  
ness in  
marriage  
mony.

Secondarily, we se here in this gospel, how great  
care God taketh for them, which accorpyng to his  
cōmaundement, take this kind of life vppon them,  
and submitte the selfe thzough faith to God, which  
wil not let them bee ouerthrowne in anye necessitie  
or temptacion, howe greate so euer it be, nor shalbe  
lesse without comforte. But her is required faith,  
which yf it be trew and perfect in vs, then will not  
Christe forget his promise, that he hath shewed vs  
in this liuelye and effectuell example. What is  
here done? There lacketh wine. And lyke as there  
lacketh wine here, so is ther in wedlocke many thinges  
that want and be desyred and coueted for. Now we  
lacke this thing, and now that thinge. And some-  
time we haue not money redy at hande, and after-  
warde we lacke clothes: and nowe is meate scarfe,  
and then an other tyme, there is no plenty of drink  
And many such other thinges. But Christe loketh  
vppon oure indigence and neede. And lyke as in  
this maryage he maketh of water wine, and in so  
doynge, declareth his carke and care towarde vs, so  
wil he also take care of vs, that lyue in that state of  
lyfe, yf we do with hartye faith cleue vnto hym.  
And he wil not onely remedy oure pouerty, whatso  
euer shall chaunce, but of his greate goodnes wyl  
also norishe the wife, children, and all the hole hous-  
holde. For trewly he hath promised, as in the 6. cha.  
appereth, and lykewise with many exammples con-  
firmeth his promise, so that we may not be wauerig  
but needes beleue the promise of God in al things.

Who

second sonday after Epiphany.

Who I pray you, holy Iacob, whē he passed ouer  
the flood of Iordan, & went to Mesopotamia: And  
who was ayde to Ioseph in Egipte: or to the Isra-  
elites in the wildernes: Verely thou shouldest not  
absteine from wedlocke, for hunger or for pouerty  
as many one doth now adayes, but be bold, and  
geue you vnto it in the feaze and loue of God, and  
laboure diligently, according to thy vocation and  
calling, as it is by God commaunded the, and tho  
rough the benefyte of Christe, put all thy truite in  
god, and then verely shalte thou see by experience  
that god will haue no lesse care for the, then he had  
for the same his welbeloued patriarch, and all other  
his electe, from the begynnynge of the worlde.

Thirdly, we be taught by this gospell, that for  
asmuch as Marye did with a good zeale of minde,  
shewe vnto her sonne, that they had no wine, and  
neuerthelesse had but a sharpe answer again, that  
there is no respecte of personnes with god, & that  
he taketh not in regard any carnall affinitie, or co-  
sanguinitie, withoute faith and loue. What profit  
toke some of the Jewes, bycause that they were of  
the lynage of Christ: And what wooon they by that,  
that they boasted them selues, to be the children of  
Abraham: Trewly god (as touching fayth and our  
saluacion) wyll not consideze whens I came, nor of  
whome I was bozne, but he wyl searce whether I  
haue a trewe and perfecte trust in hym, as the pro-  
phete Jeremy saith in the 5. chapter. Lorde thyne  
eyes will haue respecte to fayth. And se what was  
done in the eleuenth chap. of S. Luke. A certayne  
woman amongest the people with a loude voyce,  
sayde

Gen. 32

Gen. 35

There is  
no re-  
specte of  
personnes  
w<sup>th</sup> God.

Ioh. 8.

Iere 5.

Luc. 11.

The sermon on the

saide: Blessed be the wombe that bare the, and the  
brestes that nourished the. And what answered Christe  
agayne: Yea but rather blessed be they, that heare  
the word of God, and kepe the same. As though he  
shuld say: I wys my mother shal not be for that ble-  
sed, because she brought me into this world, but for  
that, that she hath beleued: as also Elizabeth (by in-  
spiration of the holy ghoste) witnesseth saynge to

Luke, 1.

Mary: Thou art blessed, which hast beleued. Yet  
I now lykewise couetest to be blessed as my mother  
is, then go to, her my word, & with a stedfast sayth  
kepe it &c. In this manner also spake Christ to his  
mother in the temple, as it appeareth in the second  
chap. of S. Luke. And in lyke manner when it was  
tolde vnto Christe, that his mother and brethren  
were without the doores, and sought him, he an-  
swered: Who is my mother, & who be my brethren:  
He that doth the wil of god is my brother, my sister  
and my mother. Here it appereth, that none hath  
preogatyue aboue other before god. For and yf I  
beleue in Christ, then shal I haue euerlasting lyfe.  
And if I beleue not, I shalbe damned, although I  
were Christes mother or brother.

saythe  
maketh  
vs & bre-  
thren of  
Christe.

Forthly, we haue here a godly example in Ma-  
ry, what sayth shuld do in prayer, namely yf at any  
time thou callest vpon god the father in thy necessi-  
tie, and he by and by doth not hear the, yea and yf  
the very thing it selfe so appeare, that there is no  
hope or help to be looked for, yet shalt thou not dis-  
paire therein, for in such silence that we thinke oure  
selues forsake or destitute, is sure comforte. And vn-  
der this negatiue, No, No, ys hid the trew affirma-  
tue

In oure  
prayer  
shall not  
discourte

second sonday after Epiphany.

time, Yea, Yea. This propertye hath god amongst  
al other things, that so long wil he differ his help,  
vntyl it seme that al ys lost and vndonne. For ther  
shal apeare any hope at al, where thzough his help  
shuld be manifest & knowen to the world. He might  
haue forbidden and stopped Sennacherib, and the  
Assirians, that came to destroy the cite of Ierusa-  
salem, befoze they had beseged and set their defece  
and power to the cite, but he suffered the Jewes  
not onely to bee beseged in the cite, but also to be  
driven to al extremities, so long, that they thought  
all vndon & destroyed, & lo, merueilously of god by  
angel thei are delpyered. The Ircalites also wer  
not delpyered from Pharaos, vntil thei were chased  
with a greate numbre of hoysen, and inclosed w  
in the hilles and reade sea, wher was so great trem-  
bling & fear, that they thought it impossible, any of  
them to escape the wraath of Pharaos. But god by &  
by layde a block in Pharaos way. Al thes things  
knew Mary wel inoghe. Yea and although Chzist  
sayde: Woman, what haue I to do with the: yet  
was she not astonied by and by, although Chziste  
Marpely did answere, but sayde to the seruauntes  
and miuisters: What soeuer he sayth to you, do the  
same. And therfoze she obtayned the thyng that  
she desired of Chzist. Which raigned with the fa-  
ther and the holpe ghozte, woylde withoute ende.

Amen.

The thyrd sonday after Epiphany. Mathew. 8.

**W**HEN hee was come doowne from the mountayne,  
much people folowed hym, And beholde: there came  
a leper. Luc. 5.  
Mat. 11.



The sermon on the

leper, and worshipped hym, sayng: Master yf thou wylst, thou canst make me cleane. And Iesus put forth his hand, and touched hym, sayng: I wyl, be thou cleane: and immediatly his leprosy was cleued. And Iesus sayth vnto hym: se thou tell no man. but go and shewe thy selfe to the priest, and offre the gyfte that Moyses commaunded to be offered for a witnessse vnto them.

THE EXPOSITION.

**The goodnes of Christ** **I**n this gospell we se fyrste of all, how great goodnes, mercye, and loue God had, not al-  
 onely towarde the leprozouse man, but also to-  
 ward the capitayn beyng a gentyle, yea and how  
 ready he is to yelde hymselfe wholly for vs al, yf we  
 knowyng our owne diseale and sycknes, wil seeke  
 him the faithfull physicion for the sowle, and long  
 for his help and grace. They be al lyuely examples  
 that be here layde before vs. fyrst, the benefyt of  
 loue and beneuolence of Christ is conferred to the  
 leper. For at his instaunce and desyre, Iesus put  
 forth his hand and touched him, sayng: I will be  
 thou cleane. O what great clemencye here is. As  
 sone as the lepper had spoken one word, and asked  
 helth, Christ by and by was redy and holpe hym.

**I wyl.** Further marke, that this word, I wyl, is nother  
 bayne nor ydell, but full of comfort: for suche pro-  
 mise as he made to the leper by the same worde, he  
 wolde generally to be a promise to vs all, wherby  
 he certifieth & strengneth our hartes also, that wee  
 should not doubt but y he is ready in all necessi-  
 ties, without any denay to geue vs his continual  
 helpe. And hereto may be applied that is sayd by

**Lap. 1.** **S.** Marke, that Iesus had compassion vpon this  
 man. for in this compassion wee maye see, that  
 Christ

Mynde sonday after Epiphany daye.

Christ hath pity vpon our misery, and that we haue  
suche a bishoppe, which in his harte is moued and  
stirred with our miserie. Now as the goodnes and  
loue of Christ both appeare and sheweth himselfe  
towards the lepoure, so likewise the moste gentell  
harte of Christ is shewed and commended towards  
vs, in that he did so soone promise at the fyrste de-  
syre of the Centurion, to come and helpe his ser-  
uaunte. And althoughe Christe came not but to  
redeeme the lost Sheepe of the house of Israell, yet  
in this doynge he wolde shewe vnto vs, that after  
his resurrection, he shalld cal þe Jewes and gentils  
to the felowshippe and communion of one fapthe,  
as he saith here: That many shall come from the  
easte and the west, and shall rest with Abraham, I-  
saac, and Iacob in the kingdome of heauen. Se-  
pyng nowe that God the father of heauen hath so  
plenteously on euery partye shewed and geuen vn-  
to vs, throughe Christ, his grace and mercy, yt is  
meete that we knowe this grace, and attaine vnto  
it by faith, wherthroughe we may be, by hym kepte  
and reserued both in body and soule for euer.

Secondarly, we haue in this place two goodly  
examples of faith: One of the lepoure and thother  
of the Centurion or capitayne. And it appeareth  
manifestly by the lepoure, that he had a righte and  
trewe faith, in that, that he draweth neare Christe  
asking his helpe, and knowledging that he cannot  
helpe himselfe. And although by Moyses lawe he  
was set aparte from the communion of men, and  
muste therfore eschewe their company, yet he con-  
neth to Christ faithfully beleuing in his mind, that

f.i.

he is

The pte-  
fefulnes  
of Christ  
Ieb. 4.

Mat. 15

The cal-  
linge of  
heithen.

Examp-  
ples of  
fapth.

The sermon on the

he is lord ouer the law and the lepye. Wherin he expressed the nature & property of fayth, whych ha steth not but only to Christ, & of hi in euery necessitie she loketh for his comfort and help, nor wyl suffer her to be stayed nor letted by no meanes, from the fructio of this Christ, As it is written in S. Mat.  
**Mat. 20** of the blynde men, which, the more the people dyd forbyd them to cry, the lowder they cried. But how came this lepoure by such faith: He had herd that Christ was a man of greate humanitie and gentleness, and that he was very diligent & ready to help and geue health to the sicke, and so by such hearyng he conceaued such a trust of Christ, that he wolde as verely help him, as he had holpen many other  
**Faythe.** diuers times. And this is the trew fath, when I beleue that god the father, thzough Christ, wil make me whole, righteous, and blessed, by his grace and mercy, withoute any merite of mine owne wykes. And such a faith was in the Centurion. For by hearing the gospel, he learned and knew, that Christe was lord ouer syn, and al sickenes and diseases: He did not onely beleue that Christe coulde helpe if he were present, but also yf he were absent and spake but a word. And therfore wolde not Christ shulde enter into his house as he offered to do, but in speaking of a word, beleued, that his seruaunt shulde be healed. I, (sayth he) haue seruaunts vnder me; to whome if I saye, come hither, they come: And if I byd them go theyr waye, they do by and by departe: Howe much moze must those thinges needs be done, which thou commaundest, that arte not such a capitayn as I am, but lord of heauen and earth

earth. This faith did Christ comend, and said: that he had not found so great faith, no not in Israell. Now if thou wilt be made cleane from the leprosy of false doctrine, and stedfastly abide in the gospel euen to the ende, go to then, and call vpon Christ that he maye geue you his spirite and grace, and he shall saye vnto the: **I will: I will geue the my spirite.** Forthermore, yf thou wylt thyselfe, and all thine to be saued, bodye and soule, seeke oute Christe, and dispaire of thy selfe, then shall he saye vnto the: **Be yt vnto the, as thou belieuest.**

Christe  
wilbe  
prayed  
vnto.

Chirdely, we learne of this lepoure, that whatsoeuer we aske in our prayer, we shulde remitte all to the goodnes and wyl of God, consyderinge that wee bee so ignoraunte of oure owne saluacion, that wee knowe not what wee shulde pray, as wee oughte to dooe. The leaoure asketh of Christe to bee made whole, but vnder that condicion, that it be not contrarpe to the wyl of God, and the saluacion of hys soule. Woher in is meete, that yf the bodely helthe bee occasion to dooe those thinges that bee repugnant to the wyl of God, that then hee hadde leuer styll to continew in hys sycke and diseased body and to haue the fauoure and grace of God, then to be whole & lusty of body, and fall into the wraath of God. But euery man can not know these thigs. The flesh alwayes trembleth and feareth the crosse, and goeth aboute to repell and putte from hym all manner of heracions and tourmentes, nor cannot attayn to the knowledg to think that God

To com  
mytte al  
thinges  
vnto  
God.

Mat. 16  
Ier. 33.

The sermon on the

manye tymes doth send tribulacions to his electe, wherethroughe the wanton and rebellious flesh maye be suppressed and thowen downe, and bee subdued to the spirite. Wherefoze these and suche other examles bee to be obserued, that we maye learne thereby howe we shulde vse our selfe in prai

**Mat. 28** er. The mother of Zebedeus children desired of Christ, that one of them might sit on his right had, & thother on his left, in the kingdom of Christ. But they had a check therfoze, bicause their peticio was contrary to the will of God. For the kingedome of

**Lut. 22.** Christ must not be bodely, but ghostly. And mozeouer, Christe in the garden desired his father to take awaye that bitter passion from hym, but so, that he remytted all to his fathers will, saying: Neuerthelisse not as I will, but as thou wylte. And this it is that he taught vs to saye in oure prayer. Nowe how wee shuld prepare our selfe to the wil of God, we haue a godly example of Dauid, in the 15. cha. of the second booke of Kynges.

An other  
mannes  
sayth.

Fourthly, this gospel teacheth vs wherunto an other mannes faith profiteth. Verely that he pray for other, that be petoute of belefe, and to bringe them to the knowledge of faith, as the Centurion prayde for his seruante. But that by my faith any other man shulde obtayne righteousnes & sal-

**Abac. 2.** uacion, it can not be, bycause scripture sayth: The iuste man liueth by his faith. Marke here that he saith, by his sayth. For by this meanes he requirerh of euery manne his owne sayth. And **Lap. 1.** in the epistle to the Romaynes he saith: The Gospelle is the power of God to saluacion.

But

but he addeth: for every man that beleueth. Saint  
 Paule requireth therfore in euerye man his owne  
 faith. Out of this foloweth also, that the infantes  
 that be baptised, be not baptised in the faith of the  
 church, but muste haue their proper and peculiar  
 saythe. The churche maye praye for the infantes,  
 that God maye stirre vppe, and make throughe  
 the holpe ghoste in theym a peculier and propre  
 faith. For it is necessarye that euery infante haue  
 for himselfe his owne sayth. For these sentences be  
 euer sure and permanent: he that beleueth in hym,  
 shall not be damned. And againe: He that beleueth  
 and is baptised, shall be saued &c. But thou wilt say  
 againe: How can an infant beleue, when as yet he  
 hath no reason? I answer. Faith is the gifte of  
 God, as S. Paule witnesseth in the seconde chap.  
 to the Ephesians. Now if god do worke saythe in  
 olde men, and reason leadeth nothyng thereto,  
 doutelesse he canne also make faith in the infantes.  
 Were not S. John baptist and Jeremye the pro-  
 phete sanctified in theire mothers wombe? Surly  
 theze hath beene sayth in them, for without saythe  
 no man can please god or be hollye. If then there  
 was faith in S. John and in Jeremy, befoze thei  
 were bozne, and that by the operacion of the holpe  
 ghost, then inuste it needes folow, that god canne  
 stirre vp faith in euery infant. And to make shorte  
 An other mans faith maye praye and make inter-  
 cession for me, but mine owne faith maketh me iust,  
 blessed, & the son of god, through Christ. To whom  
 with the father and holy ghost be all honoz. Amen.

Joh. 3.  
 Mar. 16

Eph. 2

Deb. 11:



The sermon on the  
The fowerth sonday after Epiphanye. Math. 8.



Mat. 4.  
Luc. 7.

Job. 26  
Ps. 107.

And when he entred into a ship, hys disciples folowed hym. And behold there arose a great tempest in the sea, in so muche that the shippe was couered with waues, but he was a slepe. And hys disciples came vnto hym and awoke hym, saying: Maister, saue vs, we perishe. And he saith vnto them. Why are ye fearefull, o ye of litle fayth: The he arose, and rebuked the wyndes and the sea and ther folowed a great calme. But the men meruailed, sayng: What manner of man is this, that both wyndes and sea obey hym?

THE EXPOSITION.

Christe  
very  
God.

**I**n this gospell þe persō of Christ is to be cōsidered & looked vpon, which is so diligētly hādled & touched her, þe no man can deny, but þe he was more thē a mā: for in that he sat in þe ship & was carried vpon þe water, & did slepe, be but mans workes & cōmon things, but to cōmaund the windes & the sea to obey to his word, & to make thē quiet & calm, it passeth mans power, yea & the nature of mā also, & cānot be in no māns power, but only in gods. And seing þe Christ in this place is described for suche a one, þe doth thinges impossible, & beyond nature, it must needs folow, that he is very God. And these workes shuld be looked vpon, wth the eyes of faith, & to cōsidre by thē, what a man Christ was, & what becometh vs to loke for of him in all our necessities. This persō wout dought is a mā of great power, that wth one word did cease so horrible and cruell a tempest: But afterward is cōfessed, that al power was geue to this person in heaue & in earth: yf thē Christ be very god & man, yt is mete for vs, faithfull y to beleue in him, to cōmpt all ouz carke & care to hym

Mat. 28

fourth soday after Epiphany daye

hym, and to call vpon his helpe and socoure, in all our necessities and tribulacions. For he is he that canne helpe, as he in this miracle (and many more done since the beginning of the world) hath mightly declared: And moreover he not only canne, but wyl also helpe, as in this place he wold vs to consider and mark wel. And although he do not with expresse wordes (as he did in the last gospell) saye: I wyl. yet he declared in the thing it selfe, that he wyl helpe, when he did so soone at the requeste of the Apostels, cease the tempest.

Christe  
eas wil  
help vs.

Out of this is place to be noted, that Christ doth call and allure vs many wayes to hym. Sometime by expresse words speaking, as in the 11. cha. of Math. Come to me all you that labour and bee laden, and I shall refreſhe you. and sometymes by preuſteezings and prouocacions througħ his miracles and workes, as in the gospell of this daye. Lette it be what wayes soeuer he thinketh best, be rely this maye wee well learne of yt, that Christe wyl helpe and comforte vs, in all manner of perill and teoperdy, both of body and soule, so that we wyl tarry with him in the Myſt, that is, yf we be toynded wholye to hym by faith. And if sometyme he seeme to tarry lenger then thou art able to abide, or that to thy reason hee seeme heauy in sleepe, and to haue bterly forgotten the, yet let not thy mynde fall or dispaire, but crye to hym wythe the Aposteles, or else with Dauid, and saye: Arise good lord, why doest thou sleepe? And then thou shalt also knowe, that yt was not sayde in bayne of Dauid yn an other place:

Howe  
Christe  
doth al-  
lure vs  
to hym.

What is  
to be in  
Myſt.

Psal. 43

Ps. 120

The sermon on the

Beholde, he that kepeth Israel, shal neyther slomber nor slepe.

By the  
crosse  
saith he is  
proued.

Mat. 4.

Whye  
god pro-  
ueth his  
electe.

Mat 26

Secondarily, this gospell teacheth vs, howe to knowe the trewe faith from fained faith, namelye by the crosse and persecution. Doubtlesse the Apostels were in that opinion, when they entred the Ship with Christe, that they had very perfect faith, and could by no manner temptation or persecution be brought from the same. But what did they, when necessitie and lykehood of death drewe neare vnto them? What constancie was there nowe in them? None at all. There was nothing but greates feare, tremblinge and disperacion. They remembred not that they had with them in the Shippe the lord of wyndes and of the sea, but (as we may see in saynte Marke the Euangelist) they verely thought that God cared nothing at al for them, and that he had cleane forsaken them, that he also being a slepe, regarded not what became of them. Wherefore they saye: Maister, dost thou not care that we perishe? Lo, here thou hearest of nothings, but vnbeliefe. Here it is to be noted, that al the temptacions of the electe, be so ordeined of God, that they shal worke to them all for the best, wherewith he doth chasten and bridle the ferrenes and securitye of the flesh, & doth teach them, that they be not proude or high mynded, but to know, that all that they can do, must be referred to god. For we know how bolde and rebellious the fleshe is, if it be not made lowe, and with such scourges and stripes brought to patience and humilitty. Dyd not also S. Peter boldly say of him selfe, that he was readye euen to dye with Christe?

And

And did not the children of Zebedeus stilly affirme that they coulde drinke of the same cup that Chyrist shoulde drinke of? Trewly there was presumptiō, but a proued faith, there was not. And in lyke māner be all we affectianate, withoute that thzough the inspration of the holy ghost, our infirmitie bee strengthned. We do speake very highely, and with great expectacion of the gospel, of the crosse, of patience, & such other like, but when we se the crosse euen at hande, when we shuld then striue and wag battayle with sinne, death, the deucl and hel, then be we very could and cowardes and vnprofitable; and then dooe we with the deebe perceaue, that we neuer had trew faith, noz euer were sincerely in our myndes affectionat towards the gospell. Now they that in the crosse, in persecution, in tribulaciō and in peril will so soone flee from Chyrist and deny him, and will not suffre so small ieopardye or perill for his sake if neede were, and so continew alwates in the same, they neuer had one crome of sincere & trewe faith, but rather a shadow or bysard of faith. Therefore they shal say in the latter day when God shal saye: Get ye hence from me ye wicked and cursed into the euerlasting fyer. But they that in their owne conscience knowledg, that they do nothinge of their own strength befoze god, and confesse their infirmitie, noz do seeke or looke for constancye and perseuerance in the crosse and persecutiō any other wayes, then of god through Chyrist, they shal neuer be separated from Chyriste. And although thei sayth hath beene many tymes feeble in the tyme of the crosse and persecution, yet haue they not alto-

e. b.

gether

Mat. 23

John. 2.

Mat. 26

The sermon on the

gether fallen into despiration, but hath asked patience and perseuerance of god. And so therby thorough the helpe of Christ, and the vertu of the holy ghost, they haue ouercome all their temptacions. So likewise did the Appostels, when they were w<sup>th</sup> Christ in the ship: for when their faith was so weak that they weare not able to strue with temptacion in þ very point of death, they then wakened Christ, and called vpon him for his helpe, of whom also in their suche necessitie, they had no small comforte. Wherefore I haue tolde you, that it is as necessary for faith to be proued by the crosse, persecution, and all kindes of trouble, as syluer to be tried & purged with fier. For yf she continewe & abide stedfast in persecutiō, then is she a right faith and not fained, and shall inherite the kingdom of heauen. Blesed be they (sayth Christ) that suffre persecution for righteousnesse, for they shall haue the kingdome of heauen. But yf faith be slipper and inconstante and deny Christ, for the fauoure of the world, then shall she haue perpetuall damnacion.

Mat. 5.

Christe  
suffered  
the infir-  
mitie of  
hys dis-  
ciples.

Fourthly, this gospell comforteth vs, in that, that christ dyd so meekly suffre the infirmity of his disciples, and dyd not by and by reiecte them from him, althoughe theire faith were not yet perfecte. He reprehendeth theire incredulitie, but doth not cast them vtterly from him. Now yf Christ then so patiently suffered his disciples, when they were weake, and did not repel them for theyr infirmity, vntyl they were made moze stedfast and stronger, suerly he wyl also suffre our imbecillitie and feblenes, and will tourne it into the strength of faith,

pf

fyfte sonday after Epiphany.

pf we wpll knowledge our synnes and corrupte nature, and will continuallpe in our prayer call for his helpe, saing: Good lord, encrease our faythe. Luc. 17.  
 This example of chriske is layed befoze vs, that wee shulde folowe it, and receaue them that bee weake in the faithe, and not despise and reiecte them, but patiently to suffre the, vntyll they come to the knowledge of faythe, as saincte Paule in many places teacheth, and especially in the epistle to the Rom. Neither is it spoken in bayne Ro. 14.  
 that chriske sayde to Peter: When thou shalte hereafter be conuerted, confirme and strengthen thy brethren. Luc. 12.

The fyfte sonday after Epiphany. Mathew. 13.



A other similitude put he forth vnto them, sayinge: The kyngdome of heauen is lykensd vnto a man, which sowd good seede in hys felde. Mat. 4.  
 But whyle men slepte, his enemy came and sowd tares among the wheate, and went hys waye. But when the blade was spronge vp, and had brought forth fruitte, then appeared the tares also. So the seruauntes of the housholder came and sayde vnto hym. Syr, didest not thou sow good seede in thy felde: from whence then hath it tares? He sayde vnto them, the eniours manne hath done this. The seruauntes sayd vnto hym, wylt thou then that wee go, and weede them vp? But he said, nay, lette while ye gather the tares, ye plucke vp also the wheate with them: lette both growe togyther vntyll the haruest, and in tyme of haruest I wpll saye to the reapers, gather ye fyrste the tares, and bynde them together in sheues to be brente, but gather the wheat into my barn.



The king  
dome of  
heauen.

**T**his similitude, Christ himselfe, at the request of his disciples hath expounded, and in his exposition hath sufficiently declared, what in this church or christianite (which after the manner of scripture he calleth the kingdome of heauen) shuld happen: and namely that, that alwayes the euell shalbe admyrte amongst the good, vntill Christ in the laste iudgement, shal send forth his aungels, to gether and deuide the shepe fro the goates. Wee wil now shew somewhat, what is to be chiefly noted here in this gospel, concernyng the doctrine of Christ. For it must needs be all good, holy, and helthfull, that cometh from the mouth of Christ.

We cum  
through  
Christ on  
ly to the  
father.

Firste, in the exposition of this gospel, Christe saith, that the sonne of man soweth this good seede, and the fielde is the world: Also the good seede be the children of the kingdome: Wherin he teacheth no thinge els, but that is in the 14. chap. of S. John spoken more plainly in this wyse: No man cometh to my father, but by me. And also in an other place

Job. 14

I am the way, the treuth and life. And bicause thorow Christ al only we be made inheritours of the kyngdome of heauen (as the gospel witnesseth) yt is therefore very necessary, that we geue vnto him that honoure, and knowledge hym for such a man that hath made vs christians. And truely, to know ledg, that Christ by his word and spirite, doth make vs christians: And like wise that he is our righteousnesse, satisfaccion and redemption, is nothing els, but free lye to confesse, that wee naturallye be

1. Cor. 1

sinners

synners, vnrighteous, the children of the deuell, &  
 in the daunger of eternall damnacion, and that  
 we can obtaine saluacion by none other meanes or  
 wayes, but by christ alonly. Where is nowe here  
 the glozy, wisdom, merite, and fre wyll of man?  
 Here must we needs say with Daniel the prophet: Ephe. 2  
 To the good lord righteousnesse, and to vs open co-  
 fusson. And this is the very christian confession, yf  
 we confesse our selues sinners, vnrighteous, & prone  
 to eternall damnacion: and Christ to be our good-  
 nes, righteousnes, and saluacion: for as **S. Mat.**  
 in the firste chapter witnesseth, Yt is he alone that  
 deliuereth vs from synne, And reconcyleth vs to  
 his father in heauen. And by his spirite doth rege-  
 nerate vs into a newe creature: And verely if he  
 (he I saye) had not renewed my corrupte nature, &  
 if I hadde not receiued of his goodnes, I had byn  
 bitterly damned and cursed for euer. Howe coulde  
 I withstande, if God wolde enter into iudgemente  
 with me, and I shoulde not pretende and aledge the  
 merites of Christ: There doubtlesse shall not my  
 merites preuaile, no nother once be seene or appear  
 Wherefore it is necessary, that of this similitude I  
 learne to knowe, what the trewth of the worde of  
 God is, namely to repute Christ alonly to bee the  
 very same, that maketh me the son and inheritor  
 of the kingdome of heauen. For thus sayth the e-  
 uangeliste: No man knoweth the father but the  
 sonne: and no man knoweth the sonne, but the fa-  
 ther, and to whome the father will shew it. And al-  
 though the workes must needs be done, yet is it so,  
 that by them we shall not obtaine righteousnes be-  
 fore

Dan. 9.  
 1. Tim. 2  
 John. 3

John. 1.

Job. 14

foze God. For yf oure righteoulnes were founded  
and buylded by on workes, it coulde not be, but yn  
certaine and son e ouertourned with a little blaste  
of wynde: In so much that no man loueth so much  
as he oughte to do, noz anpe man doth as manye  
workes and dedes, as are requyred of hym.

The deu-  
uel is e-  
nemy to  
Christe,  
as to all  
beleue in  
him.  
Mat. 7

Secondarely, this similitude, a Christ in the ex-  
positiō of the same teacheth vs, that sathan & deu-  
el is a perpetual enemy, not only of Christ the sower,  
but also of al them that beleue in Christ. Christ ma-  
keth men good, & sheweth a narrow way & a strait,  
that leadeth to lyfe: The deu-  
el maketh mē naught  
and euell, and sheweth a bzoad and large waye  
to damnacion: and yet he coueteth all wayes to be  
there, where the children of God be, not for anye  
loue he beareth to them, but goethe aboute by all  
the meanes he can, to pul them frō Christ and hys  
word, and to bring vs to mens traditions. And be-  
cau'e he is ful of subtiltie, he knoweth very well, &  
he must work willye and craftely to deceaue men.  
And therfoze in the night, and when mē be in slepe,  
he soweth his tares and cocle: That is, he tourneth  
him selfe into an aungel of light (as S. Paul saith)  
& cometh not, but with great hypocry & holynes.  
He taketh vpon him the name of Christ, boasteth &  
glorifieth hymselfe of his work: In so much, & he  
shal bring the elect into errour, if it be possible: But  
as Christ saith. He is an vtter enemy to his doctryn  
and name. And there is nothing hid vnder that ho-  
lynes, but vtter destruction, which the prophete  
Dauid perceiued very wel, when he prayed God &  
he wold kepe him from the pestilence that walked

2 Cor. 11

Mat 24

in darknes, & from þ sicknes þ destroyeth in þ none  
 day: Loke throughth oute þ same. **Mat. 7** **10.** **Psal.** And in the  
 chapter. of John, Chyſte ſaith: that this theſe,  
 how honeſtly ſo euer he go, he cometh for nothing  
 elſe, but to ſteale, ſlape, and deſtroye. And hereto  
 it maye be referred alſo, that in an other place he is  
 called a rauening wolfe, þ is hid in falſe prophetes.  
 Wherfoze ſeing it is ſo, euery one of vs with great  
 diligence ſhuld beware, leſt he ſuffre hym ſelfe to be  
 drawen from God and his worde, oz elſ the deuell  
 wyl ſo longe lape wayte for the, vntyll he haſte  
 tranſformed the into the child of darkenes. Rather  
 is he weryed w any labour, taking no reſte day nor  
 night, alwaies ready & at hande, quick & diligēt to  
 oure deſtruction and condemnacion, as **S. Peter** **1. Pet. 5**  
 witneſſeth.

Thirdeſy, Chyſt teacheth vs in this place, that  
 the wheat alwaies groweth nigh the tares, that is,  
 the euell ſhalbe alwaies mingled amongeſt þ good  
 vnto the end of the worlde. I call them euell, that be  
 occupied in falſe doctrine & vnbeliſe, as all hypo  
 crites & heretikes be, whiche wil for the moze parte  
 cloak their errours with ſcriptures falſly alleged,  
 leſt their deceite ſhuld be eſpied oute. And of theſe  
 ſpeaketh **S. Paule** to the **Cozinth.** ſaying: There  
 muſt alſo riſe ſectes among you, whereby they that  
 be approued, ſhalbe made manifeſt. Howe yf there  
 ſhalbe amongeſt the trew chryſtian men, falſe chry  
 ſtians, Howe ſhall I behaue my ſelfe towardes  
 them: ſhal they be clean caſt out of our coaſts, oz  
 put to death: No, not ſo, but thou mayeſt (yf thou  
 knoweſt ſuch tares) common w them in ſcripture,  
 in

Alwaies  
 the euell  
 is admixt  
 with the  
 good.

**1 Cor. 11**

Howe he  
 riches  
 ſhuld be  
 handled

The sermon on the

Mat 18  
Mt. 23. instruct them & admonish the, onse, twisse or thysse,  
vntill thou se that they be fallen into a false and re-  
prouable opinion, and that they wyl not amende,  
and leue theyr opinion, and the thou mayst eschew  
them, and repute them (as Chryste and S. Paule  
hath taught the) as hethens, publicans, & open sin-  
ners, and other commaundement thou haste none.  
And when harueste commeth, that is, the ende  
of the worlde, then shall they haue theyr iudge  
the woꝝe of God, that shall iudge them. But  
Job. 12. and yf of thyne owne pryuate person, oz as a  
christian man thou wylte dooe somethynge else,  
that shulde profite in this behalfe, go to then,  
and praye to God earnestlye in thy mynde, that  
he wyl vouchsafe to bynge them to the trewe  
knowledge of fayth, and of his great goodnes  
wyl kepe and conserue vs, from all etroure and  
false doctrine.

The  
payns of  
hypocri-  
sie. **F**ourthely, in this similitude also is shewed the  
punishment of hypocrisie, and the rewarde of trewe  
doctrine and fayth. The son of man (sayth he) shall  
send forth his aungels, which shall gether out of his  
kingdome all occasion of slauder & offendiciles, & p  
woꝝ-  
kers of iniquitie, & shall cast the into the burnyng foꝝ-  
nace, there shall be waylyng and gnashyng of teeth.  
Here thou seest the rewarde of hypocrisie: Now har-  
ken to the rewarde of fayth. Then the goodmē shall  
shyne as the sonne, in the kyngdome of their father.  
This text is cleare of it selfe, God graunt, alonly  
that we may be numbezed amongst the good and  
faithful, and not amongst the hypocrites. And as  
foꝝ the rewarde, I remit it to a hyll.

There  
ward of  
fayth.

The Sunday called Septuagesima. Mat. 28.



For the kingdome of heauen is lyke vnto a man that is an holholder, which went out earlye in the morninge to hyre labourers in his vineyard, and when the agtmente was made with the labourers, for a peny a day, he sent them into his vineyard. And he wente out aboute the thyrde houre, and he saw other standinge ydell in the market place, and sayd vnto them: So ye also into the vineyard, and what soeuer is ryghte, I will geue you. And they wente their waye. Agayne he wente oute aboute the sixte and nyne houre, and bydde lyke wyse. And aboute the eleuenth houre he wente oute, and founde other standinge idell, and sayde vnto them: Why stand ye here all the daye idell? They sayde vnto hym: because no man hath hyred vs. He sayeth vnto them: So ye also into the vineyard: and whatsoeuer is ryghte, that shall ye receaue.

So, when euen was come, the lord of the vineyard sayth vnto his steward: Cal the labourers and geue them there hire, beginning at the laste vntyll the fyrste. And when they hadde come, that came about the eleuenth houre, they receaued euery man a penny. But when the firste came also, they supposed that they shulde haue receaued more, and they lyke wyse receaued euery man a penny. And when they had receaued yt, they murmured agaynst the goodmans of the house, saying: These last haue wrought but one houre, and thou haste made them equall vnto vs, which haue borne the burthen and heate of the daye.

But he answered vnto one of them and sayed: frende, I do the no wrong: diddest thou not agree with me for a penny? Take that is thine, and go thy way: I will geue vnto thys laste, euen as vnto the. Is it not lawfull me to do as me listeth wth myne owne

goodes? Is thine eye euell, because I am good? So

the laste shalbe the firste, and the firste shalbe

last. For many be called, but few

be chosen.

Mat. 19

Mat. 20

Luc. 13.



The sonday called Septuagesima. Math 20.

The  
grace &  
mercy of  
God.

**T**his gospel doth chiefly comend and extol þe grace & mercy of God, by þe which he calleth a sinner, and maketh hym iuste and good, in that, that the housholder gaue lyae reward to them that came laste into his vineyarde, as to the that came first: wherthrough is taken away al presumption of the that putteth trust in their workes, seing that reward is not distributed accordig to þe merite, but according to þe wil & pleasure of þe housholder. Who dare now boast of his workes: All is in þe good wil of this housholder. He geueth so much, & to whom it please him. Therfore euery mā shuld submit himselfe, and knowledg the vncleanlines of his workes, and to put his whole trust in the grace and mercy of God. Presumption is euen graste in vs, and therfore we truste, that by the merites of oure workes, we shalbe iustified, which yet by no meanes be sufficient. But god is (as S. Paule so calleth) the father of mercies, as for this opinion must we cast out of our mindes, and only haue respecte to the meeke and gentell will of the housholder: He hath mercy vpon whom he list, and whō it please him, he doth harden. And to be short, when by his word he calleth me into his vineyard, he maketh me righteouse & blessed, Then muste I geue thanks to him allonli, seing that bi his grace and no merite of myne, it was so doone. Likewise when god geueth this grace to me through Christ, that in this diuine vocacion or godly callynge, I can perseuer and patiently suffice the crosse, and o-  
ther

Ephe. 4

2 Cor. 1.

Rom. 9

ther afflictions. I shuld not ascribe the same to mine owne strength, but geue thanks to god the father by Christ, for his such greate goodnes and clemency, with the which he hath looked vpon me, a miserable sinner. For lyke as he by his word called me to faith, and commaunded me to go into his vineyard of chzistianite, it is necessary, that he giue also to me his grace, wherthroughe I may abide & perseuer euen to the end. If therefore I be ioyned to euerlasting felicity, without any my merite, but by the grace of god, not of mine owne strengthe, & am so susteined in þe same, what is it I pray you, þe this housholder oweth to me? Nothinge at all, excepte of his very liberality he will giue me some-what. Then yf he owe oughte to no man, and yet so plenteously doth distribute the treasure of hys grace, trewly then is no cause, whi I shuld discourag in my mind, or dispaire, although I were the greatest sinner vnder the son. for therfore came Christ, that he wolde saue sinners. And besides this, he can of the these that hang on the gallows, make a good and righteous man. In contrarie wise, I haue no cause to pzeuine, seing that in matters concerning righteousness before god, no meryte of woikes, but only grace doth pzeuaile, and must alwayes say: And yf I had done all that euer were commaunded me, yet am I but an vnprofitable seruante, for I haue doone but that I oughte to do. And nowe yf also by Christe I am iustified, and indued with the excellent gistes of the holpe ghooste, yet shulde I not bee to bolde and looke ouer highe, seinge it is so with al men,

g. ii. that

Rom. 11  
Phil. 2.

Christe  
came for  
sinners  
Luc. 23.

Luc. 17

that he that stondesth to day, must beware þ he fall  
not to morowe. But wee muste alwaies aske of  
God, that he wpll bouchlase to reserue vs to euer  
lasting lyfe.

1 Cor. 10.  
The elec  
tion of  
God.

Out-  
warde  
worde.

2. Ti. 2

The e-  
lecte re-  
main co  
stante.

Act. 13.

Secondarilye, Christe putteth a difference in  
this gospel betwene the election of God, wher  
with he hath predestinate all the electe peo ple to  
euerlasting lyfe from the beginning of the worlde,  
& the vacacion of sayth, which is by the outwarde  
word. And trewly if we do well conside and waye  
the matter, it is no small matter. The election of  
God, abideth stedfast and immouable: No; any mā  
that by this election is predestinate to saluacion;  
can be damned o; perish, as Christ himselke witnes-  
seth in the 10. chap. of Iohn: The shepe that my fa-  
ther hath geuen me, no man shall take oute of my  
hand. And in likewise S. Paule speaketh of this  
election in the 8. chap. to the Rom. saying: Those  
that he knew before, hath he ordeined also before:  
and those that he hath so ordeined, he hath called.  
And those whom he hath called, he hath also made  
righteous, & whō he hath made righteous, he hath  
glozified also. Here we heare that the elect be only  
iustified & glozified by Christ. And this is confir-  
med by that noble example writte in þ Actes of þ A-  
postles, whē Paule did preach the gospel of Christ  
at Antioche, in þ which sermō, S. Luke cōcludeth  
on this wise: And ther beleued as many as were or-  
deined to life. In this example yt is manifestly shē-  
wed, þ iustificaciō lieth not in our wozkes, but in þ  
grace & mercy of God. This doctryn of þ electiō &  
predestinaciō of god, is very horrible to thē that be

drownd in worldly wisdom, and to theire power  
do resist the gospel. For as sone as thei hear of this  
doctrine, by and by they despise and hate it, saing:  
Yf it lye not in mine owne power to be saued, I wil  
do what pleaseth me, and wyl not feare any thing  
at al. And againe, to them that be ordeined to lyfe,  
yt is a very helthfull doctrine, and full of comforte  
They as sone as they hear that those be only saued  
that bee predestinate of God, they meken and sub-  
mytte them selfe, they dispaire of them selfe, they  
cal for grace & mercy, & by al meanes maket hfast  
to Christ. And that is euen the very waye to geue  
to God his honour. Futhermoze they learne, that  
God of his grace maketh a man not ouly good,  
righteous, and blessed, but that also in all temp-  
tacions and tribulacions, he wyl comforte and  
preserue whō he hath made righteouse. But trew-  
ly there be very fewe of those, and therefore yt is  
sayd of Christ, that there be many called, but fewe  
be eletcte. In Zedome there was not one founde,  
but only Loth and his householde: And before the  
floode, Noah only and his children founde grace.  
And into the lande of Chanaan, came no moze but  
only Josua, & Chaleb. Wherfoze thou shuldest not  
meruaile, that so fewe beeleue the gospel in theire  
harte, and folowe it. He that is not predestinate  
of God, may not abide noz heare of it: And muche  
lesse can receaue it. Neuerthelesse it is thorow our  
faut, that we be damned. Of election at this tyme,  
this shalbe sufficient.

What meaneth he when he sayeth: Many be  
called. Doughteles he speaketh of the outward  
g. iii. calling

Rom. 8.

Gen. 19

Gen. 9.

Gen. 14.

Jos. 14

John. 8.

The sermon on the

calling to sayth, which is by the word of God. And it was commaunded to the Apostels, after the resurrection: Go your way through oute the whole worlde, and preache the gospel to every creature, that he that beleueth, and is baptised, shalbe saued. And he that doth not beleue, shalbe damned. And hereof scripture speaketh in the booke  
 Pla. 18. of Psalmes: Theyr voice shal sounde ouer all the worlde, and their wordes wente to the endes of the world. And althoughe this calling pertaineth vnto many, yet sometime it faileth, and all that be called, abide not, not that any lack shulde be in þe word, wherby we be called, but þe we so greatly geue to our selfe affections & lusts, be not drawen inwardly by þe holy ghost, & therefore do we dispise & set lytle by this outward calling, which is by þe preaching of þe gospel. Yea & also, ther be some sound, þe as sone as they begin to hear the gospel, they shew & set out themselves, as though they had euē deuoured the whole gospel, yet it is proued afterward, when þe tyme of persecution cometh, þe the seede of this calling, fell not into a good and fruitful ground, but  
 Mat. 13  
 Rom. 10  
 vpon the stones, and so withered away. And S. Paule saith. But euery man hath not obeyed to the gospel. When Christe nowe saith: Manye be called, he speaketh of the outward calling of the worde, by the which the gospel is offered to the whole congregacion, or to euery man. And when he saith: Fewe be electe or chosen, then yt is to be vnderstand of predestinacion. And neuertheles the preaching which is by the outward worde, is as well to be often times iterated and repeated

pered, as that whereby we be taught. That by the holie ghost, we be drawen. For in the tenth chap. to the Romaynes it is sayd: fayth by hearyng &c.

The nature and custome of them that iustifieth selues.

Thirdely, we learne by the grudging of theym, that laboured the whole day for theire wages, the custome & nature of them, that iustifieth selues. They be in lyke manner affectionate as these laborers were, which of very pride and highe stomach, do dispise the latter comers, so set into the vineyard by the householder, as though there had ben no couenaunt of wages before. They think in themselfe to be far better then these miserable sinners, because they liued outwardely an honest lyfe, and hadde done, (but yet without faith) many workes. But hypocrisy neuer doth otherwyle: for he can not onely be content with his false outward shyning, wherewith he blyndeth mennes eyes, but he dispiseth all other than himselfe, & geueth the opprobriouse wordes. So did the Pharisey dispise the wretched publican, which was not so bold to lyfte by his eyes in to heauen, to saye: God haue mercy vpon me a sinner. Luke the 18. chap. Likewise the elder brother, disoained his yonger brother that was losse, when he returned & came to himselfe againe. And in like manner Judas dispised that simple & wretched woman, which in the house of Symeon the leper powred out vpon Iesus head, a box of costly oyntment. And also the Jewes dispised Christe, when he didde eate and drinke amongeste the publicans and sinners. But what sayed Christe to that? Merely I saye vnto you, that sinners and whores shall enter into the kingdom of heauen before you.

Luc. 15.

Mat. 14

Mat. 21



Rom. 4

you. What? doth not the householder here think so to: when he saith: Shall I not do with mine owne what pleaseth me: And in this, we miserable sinners haue one speciall thing and prerogatiue, before those great high & holy men, that when we do good woꝝkes, we haue no respect thereto, nor do them for that cause, that therefore we may aske heauen of God, as be we dette to vs, but wee beleue in hym that maketh the sinner righteous, and oure fayth is imputed to vs to iustificacion. And for this cause the iustificiers do aske their rewarde as dette and couenau nt, and not of grace, therefore yt happeneth to them, that they be made of the firste, the laste: For yet shal they leaue or forsake their pride so grafte in them, which alwaies foloweth them, but alwaies they shall iudge and condemne, and often tymes haue in theire mouthes, and call here tyckes, heretickes, vntil they them selues be condemned.

## The sonday called Sexagesima. Luc. 8.



When much people were gathered together and were come to him out of all cityes, he spake by a similitude: The sower wente out to sowe his seade: and as he soweth, some fell by the way syde, and yt was troden downe, and the fowles of the ayre deuoured yt vp. And some fell on ston, and as soone as it was spronge vp, it withered away, because it lacked moystenes. And some fell among thornes, and the thornes spronge vp with it and choked it. And some fell vpon good ground, and bare frute an hundredfold. And as he sayd these thynges, he cryed: He that hath eares to heare, let him heare:

And

Sonday called Heragesima.

And his disciples asked hym, saying: what manner of similitude is this? And he sayde: Unto you it is geuen to knowe the secrettes of the kyngdome of God, but to other by paraboles: that whē they see, they shoulde not se: and when they heare, they shoulde not vnderstande.

The parable is this: The seebe is the worde of God. Those that are beside the wape, are they that heare, then cometh the dewell, and taketh away the word out of theyr hertes, lest they shuld beleue and bee saued. They on the stones are they, which when they heare, receiue the worde with tope, and these haue no rootes, which for a while beleue, and in tyme of temptacion go awaye. And that which fell amonge thornes, are they, which when they haue herot, go forth, and are choked wth cares and ryches, and voluptuous lyuing, and bring forth no fruite. That which fell in the good ground, are they which with a pure and good herte, heare the worde, and kepe it, and bring forth fruite through patience.

THE EXPOSITION.

**T**he similitude of the gospel of this day, Christ himselfe hath sufficiently expounded. I wold wishe, that all we might receiue the grace of God, not only to vnderstand the same, but to haue it written in our hartes, that we might oftentymes thinke thereon. For seing that Christ himselfe with a loude voyce saied: He that hath eares to hear, let hi harkin. we may well perceiue, & it is not geuen to euery man to heare the worde of God, and kepe the same: For as S. Paule witnesseth in the third cha. of his first epist. to & Cor: Plant we may, & water may as wel as we can, but & encrease cometh of no mā but of God. And & we may learn, how god bi & outward preaching of his word, doth also inwardly through the holye ghoste worke in oure hartes, there at trower ki des of hertes laied here before vs.

g. b.

firste

Mat. 12  
Mat. 4

Esa. 6. c  
Mat. 13  
Mat. 4.  
Job. 12.  
Act. 28. 6  
Rom. 11  
Mat. 13  
Mat. 4

The out  
warde  
worde.

False  
christians

Jer. 5.

8. 27

1. Ti. 1.

fyfste of all, Christe speaketh of the seede that fel by the waies syde, and was trodden vnder foot; and the foules of the ater ate it vp. And he calleth the seed, the worde of God, and the byrdes he calleth the deuyl, which by innumerable means pluck and rote vp the word of God out of mēnes hartes. And he speaketh as though he shulde saye on this wise: Many there be that hear the gospel, & wyl in any wise be called christian men, & mozeouer they vse the sacraments & liberty of a christian mā, but trewly they shal obtain of me nothing els, but the bayne name that they so greatly gloze in. And outwardly they shew a certayne grauity and face of holynes, but inwardely they be filled with al malice. And why so? Bicause they haue receyued the word of God vnder a pretext, as it were vnder a shadow or visarde, it neuer descended into theyre hartes, neither were they kindeled any thinge therewith, whereby a man myghte perceiue it to haue been any thing liuely or effectual in them. There haue entered in false doctours and secte maisters, which throw their deceitful exposition of scripture, haue suppressed and trodden vnder foot the good seede of the word of God. Of whom the prophet Jeremy saith: That they shall speak their lyes in the name of the lord. And S. Paule called the doctrine of those men, idle speach. They haue adioyned themselves to suche doctoures, forsaking the fountayne of the water of lyfe, and folowe with all desire, and couet to drinke the troubled and muddye water infected with mans tradicions and hereticall lerning. And afterward cometh in the deuell which is signified by the

Sunday called Seragestima.

by the byrdes. And bicause his ministers the false  
teachers haue in their false preaching prepared to hi  
his wales, he goeth forth & entreth priuily into their  
hartes, so that thei being brought fro þe trew doctrine  
of Christ, shall both body & soule run into þe snares  
of þe deuell. And those deceits & snares, be þe very de-  
uell of þe non e tyde, that þe 90 psal. speaketh of: And  
now forasmuch as we haue perfect knowledg, þe the  
deuell layeth netes & snares for vs, as wel by his false  
prophets, which by þe peruerse expositiō of scripture  
go about to deceiue vs: As also by his owne gyles  
and inspiraciōs, þe shalbe very necessary, that we so  
establish our lyues, þe by no meanes we be brought  
fro the trew & simple doctrine of Christ. For as sone  
as we begin to despise and set litle by that word of  
god, that is shewed vnto vs by Christ: The by & by  
in great violence we run into the snares & gynnies  
of the deuell. And if we stedfastly beleue in þe worde  
of god: Then neither false prophet, nother þe deuell  
himselke shal deceiue vs. And the without dout he is  
greater þe is in vs, then he þe is in the world. i. Jo. 4

The deu-  
uell of  
noone  
dayes.

We must  
abide in  
the worde

Secondarily, Christe speaketh of the seede that  
fell vpon the stone, which although it sprange vp,  
yet bicause it lacked moysture, it withered away.  
And so he declarerh, that the seed that fel on þe stone  
be thei, that when they hear the word of God, they  
receiue it w<sup>th</sup> ioy, but thei haue no rotes bicause thei  
beleue but for a while, & in tyme of temptaciō and  
tribulaciō they fall cleane away. Wherin Christe  
sheweth that his gospell shall neuer bee preached  
withoute aduersaries, that shall strue againste  
it. And lykwylse, that the perfect and trew faith

To fall  
from the  
worde in  
tyme of  
persecuti-  
on.

can

cannot be knowne, but by tribulacion and tempta-  
cious, so proued and tried, as gold and siluer is by  
fier. If thou wilt then search & know, what faith  
I haue, and whether it be a trew or a fayned faith,  
mark wel & behold my lyfe, when I chaunce to fall  
into temptacion & tribulacion. And yf then it be a  
pure and righte fayth, and by the worde of god in  
my harte made liuelpe and effectuell, then muste

Rom. 8.

I needes saye with saint Paule: I am sure, that  
nother death, nor lyfe, nor angell, nor rule or po-  
wer, nother things present, or thinges to come, no-  
ther high, nor low, nor any maner of creature, shal  
seperate me from the loue of god, that is in Iesu  
Christ. Yea and I will frely confesse, commend &  
preach the word of god, though I shuld dye an hun-  
dred tymes, or forsake all that euer I haue had in

Mat. 10

this world. For it must needes be in such case, that  
other I forsake all and bere the crosse of Christ, or  
else cease to be his disciple any lenger. And in con-  
trary wise, when my fayth is not pure, but fayned,  
trewly the wyl I not so hate my selfe, & for the gos-  
pels sake I shuld runne into daunger of my bodye  
and lyfe. But then wyl I sette moste by, and loue  
my bodye, be it neuer so rotten and full of wormes.

Mat. 16

Wherfore I am constrainyd to heare Christ in an  
other place, saying: He that findeth his lyfe, shall  
lose it.

Lares,  
riches, &  
voluptu-  
ousnesse  
be lette &  
biderace  
vnto  
fayth.

Chydely, Christ speaketh of other seed, that fell  
amongest thornes, and so sprong vp, was choked  
amongest the thornes. And that he expoundeth on  
this wise. The seed that fell amongst the thornes  
be they, that haue herd the worde of god, and then  
through

Sonday called *Heragestina*.

thorough the cares, ryches, and voluptuosnes, of  
this worlde, be so ouer growne and choked, that  
they can not bryng fourth frute. Thow herist here  
repeted, that suche heare the word of god: yf then  
they heare the word and yet be reiected of Christ, I  
prape the; what is the cause; or what lettyth, whye  
they be not saued: verely euen that, be cause they re-  
ceyued not the worde of god earnestly, and in theyre  
hartes: and for that they be founde neglegente in  
fayth, loue, and honest conuersations, and fal from  
god the creatour vnto creatures. Marke here, how  
finely Chryst hath paynted and set oute the mindes  
and hartes of rishe men: first of all he geueth vnto  
them cares, for we comunonly se that the more they  
haue, the more they couet: as it is said in the 5. cha.  
Ecclesiastes: The couetous man is neuer satisfied  
of money &c. And he geueth also vnto the, the loue  
and affection of riches, and desyre of this worldly  
lyfe. As though he shulde saye: To haue greate ri-  
ches doth not damne a man: for there hath beene  
sins the beginning of the world, many deuout and  
holy men, that hath had greate riches, and yet ne-  
uerthelesse haue obtayned euerlasting lyfe. But to  
sette harte and minde in riches, and through them  
to seeke the pleasures of this lyfe, & not to knowe,  
that we be but seruauntes and stewardes of suche  
riches, to thentent, that the poore and nedye maye  
be holpen thereby, that is the very thing that con-  
demneth a man. Wherefore seing it is so with riche  
men for the more parte, that they with all theire di-  
ligence seeke and folow the pleasures of this lyfe,  
and do not mortefye the fleshe by the spirite, but  
passe



Mat. 19  
 What  
 condem  
 neth the  
 rich mē.  
 passe ouer their lyfe in all securitie and wealthē of  
 this world. Christ sayeth also in an other place: So  
 ner may a camell runne thorow the eye of a nedle,  
 then a riche man entre into heauē. And to be brieft,  
 Such rich men, and men that abuse their riches in  
 this world, haue but smal prayse in scripture, and  
 in many places we hear of their condemnacion, not  
 bicause they haue much riches, or that they be men  
 of great power and might, but for that they do a-  
 buse their such giftes, and take their lusts and plea-  
 sure in it, and do not make frends to them, of their  
 wicked mainmon.

Good  
 grounde  
 Fewe  
 christian  
 men.  
 Fourthly, Christ speaketh of the seede that fell  
 in the good grounde, and sprang vp, and brought  
 forth fruct an hundred fold. And that he declared  
 on this wise: That that fell in the good ground, be  
 they which with good hert & mind, do hear & worde  
 of god, and kepe the same, and bring forth fruct in  
 patience. And there be two thinges to be noted in  
 that: first, that there be merueilous few christian  
 mē in this earth: But of them that in body & soule  
 go to the deuēl, ther is a great nomber, how highly  
 soeuer they pretend & name of christians, or boaste  
 of & gospel, as Christ both witnes in the 7, chapt.  
 of Mathew, sayng: The gate is larg, and the way  
 is broad that leadeth to perdition, and many there  
 be that entreth into the same. But the way that lea-  
 deth to lyfe is straitte, & the gate very narrow, and  
 fewe haue found the same. And the other thinge &  
 Christ sheweth vs, is this: that although the moze  
 parte of menne be euell, and so abyde, yet the  
 word of god shal not be preached in vaine. In some  
 corner

Sonday called Quinquagesima.

corner there shalbe found good ground, wherein the good seede of the word of god is sown, shal spring vp and bring forth frute plenteously, wherof god speaketh by his prophete Esaias in this wise:

Like as the shoures of rayne and snow descendeth fro heauen, and retourneth not thither againe, but sinketh into the earth, and nourisheth the same, and maketh it bring forth seede vnto the sower, & bread to the eater, so shal the word that cometh out of my mouth, it shal not retourne vnto me empti, but shal do all that I wil, & shal prosper whersoever I shal send it. And although it seme, that þe gospel is preached in vaine, yet must we beleue that amongst so great a company of misbelievers, God hath some elect, that gladly here his worde, and kepe the same, although (as we haue saide) the numbere of those be very small.

The worde of God is not preached in vaine. Esa. 55.

The sonday called Quinquagesima. Luc. 18.

**I**esus toke vnto hym the twelue, & sayd vnto them. Behold, we go vp to Ierusalem, and all shalbe fulfilled, that are written by the prophetes of the sonne of man. For he shalbe deliuered vnto the gentyls, and shalbe mocked, and despitefully intreated, and spitted on, and when they haue scourged hym, they wyll put hym to death, and the thyrde day he shal arise again. And they vnderstode none of these thynges. And this saying was heyd from them so, that they perceaued not the thynges which were spoken. And it came to passe, þat as he was come nyghe vnto Hierico a certain blind man satte by þe way side begging. And when he herd the people passe by, he asked what it ment. And they sayd vnto him þat Iesus of Nazareth passed by. And he cried, sayig. Iesu, þe son of Dauid, haue mercy on me. And they which were before, rebuked him þat he shuld hold his peace. But he cryed so much þe more. thou son of Dauid haue mercy on me. And Iesus stode stil, & commaunded hym to be brought vnto hym. And when he was cum neare, he asked hym, saying

Mat 18.  
Mar. 8.  
9. d & 10.  
Luc. 9. c  
and. 17

Mat 16  
9. 17. b  
Mar. 9.  
Luc. 2. g  
and. 9. f  
Mat 20  
Mar. 11

Mar 10

What

The sermon on the

What wilt thou that I do vnto the? And he said: lord, that I may receaue my syght. And Iesus saide vnto hym: receaue thy sight: thy fayth hath saued the. And immediately he receaued hys syght, and folowed him and prayled God. And all the people when they sawe it, gaue prayse vnto God.

THE EXPOSITION.

The passion of Christe is often herked.

**I**T is not without great cause, that Christ so often times did shew and speake to his disciples of his passion and death that was to come, and that not onli in the gospel of this day, but also in diuerse other places. And (to let passe the other euangelists) I pray you, how often times is it spoken of in the gospell of S. Iohn? Quere: looke the same euangelist thzough out, from the beginning to the ende, and thou shalt finde, that the same faithfull teacher Christ, with all diligence did instruct & strength his Apostels, against the slaunder of the crosse. Wherefore we shulde confidre the same, and marke wherfore Christe did it, and why he made so many wordes thereof to his disciples.

The fleshe hath persecution

First, yt is manifest & very plain, that our nature fleshe (when it is not inlyghtened by the holy ghost) cannot abide stedfast in time of persecution: for the fleshe loueth herselfe, and bitterly hateth persecution, and delitteth more in long and mery dayes, the to abide trouble and vexacion with a quiet mynd.

Mat. 20

As Nicodemus when he came in by night to Christ for feare of the Jewes, hard by and by of him these wordes: That that is bozne of the fleshe, is fleshe.

Mat. 10

And although the children of Zebedeus said: they coulde drinke of the cuppe that Christ shuld drink of

Sunday in called Quinquagesima.

of. And Peter also might well say, that he was ready  
to dye euen to dye with Christ, yet without the holpe  
ghost it is impossible, and is a highe presumption  
to say. And seinge that our Lozde Iesu Christe  
knew very well, the same frailties of the flesh, not  
only in his disciples, but in vs all, he vseth the of-  
fice of a good and faithfull master, and instructeth  
vs with the wholsome doctrine of the word of God  
against persecution to come, that when it shal  
come vpon vs, wee shal be ready, and not dis-  
paire. As though he shal saye. I knowe verie  
well that yt is harde for a manne to stande styll  
in persecution, and to suffer all aduersities wyth a  
patient minde, but the prophesy muste needes be  
fulfilled of me. Both not Zacharias say of me? I  
will stryke the shepheard, and all the flocke shal be  
scattered abroad. Wherefore now I shew you before,  
because it muste needes be, that when so euer it  
shal be done, you maye remember this, and not be  
offended therewith, but rather beleue that it is my  
fathers will in heauen, which will deliuer you  
through my death, from sinne, death, the diuel, and  
hell. And although I shal dye the vilest death, yet  
will I rise the third day, and comforte you. Thou  
seest here, how Christe comforteth his Apostles,  
whereby, they may learne to haue respect onely to  
the good will of god in all tribulations. And this  
was not only done for the apostles sake, but for vs  
also to learne, and folowe the same. In persecution  
and tribulation we may not thinke, that the wicked  
be as fierse in crueltie towards vs, as the Jewes  
were in persecuting Christ euen to very death, but

Luc. 22.

Zac. 13.

In neces-  
sities we  
muste  
haue res-  
pecte to  
good  
will of  
God.

h. i.

The sermon on the

we muste looke to the good and mercypfull wyll of God the father, whose will is, that we for his sake shuld be dispised, & suffre persecuttion in this world.

The ble  
& profite  
of the pas  
sion of  
Christe.

Secondarily, Chzilles intent is, to shew in this gospel the ble & profite of his passion, in that, that he saith: Al thinges shalbe fulfilled, that be written by the prophets of the son of man. If then it be necessary, that al these thinges must be done, trowlye

Cap. 5.

ther is no small profite hid vnder this passion. And this profite doth S. Paul very cunningly shew vnto vs, in his epistle to the Romaines, sayng: Lyke as by the synne of one, condemnacion came on al men: so also by the righteousnes of one, came iustificacion of lyfe vppon all men. And in this place Sainte

Adam &  
Christe.

Paule conferreth Adame and Chzist together, and sheweth what we haue obteyned at both their handes. of Adam, we receiue deathe, and of Chziste, lyfe. Adam by synne brought in death, and Chzist with his death, hath chaunged death into lyfe. By the fall of Adam and his disobedience, we are made the children of the deuel: and by Chzist, we are made the children of God. For Chziste onely for vs hath

Gen. 3.

broken the hedde of the serpent, that is, the diuell. Well then, is not this a wonderfull profite of the passion of Chzist, that throught the same we be receyued into fauoure? And is it not to be taken as a greate benefite, that hereafter by the passion and death of Chziste, we shall no moze be the children of the diuel, but the children of god? And hereto pertaineth all that is saide of the passion of Chziste, in the 53. chapter of Elaias, and the 13. chapter of

Oleas

sonday called Quinquagesima.

Oleas. It is very necessary, that the ministers of the worde of God, do diligently and constantly ad-  
ioyne this vtilitie or profite, with the doctrine of penance, and ofte tymes to repete and beate in the same in theyr sermons. There is no greater or swe-  
ter comfort, neyther in heauen nor in earth, wher in the troubled conscience may be better pacesied, then is the passion & resurrection of Christ. And for that cause Paule saide vnto the Cor. That he knewe no  
thing, but Christ, and that he was crucified. And to the Gal. God forbid that I shuld reioyse, but onely  
in the crosse of our lord Iesu Christ, by the which I world is crucified to me, & I vnto the world. Lette  
other reioyse in theyr workes, we will reioyse in the merites of our lord Iesu Christe. Yet neuertheles  
doinge (through the grace of the holy ghoste) that which is commaunded vs of him to be done.

Thirde, it is not to be omitted, but diligente-  
ly to be noted and marked, that Christ so specially  
dyd shewe, of whome he shulde be condemned to death, that is, of his owne people, of the chickest of  
his priestes, of the phariseis and scribes. And S.  
Luke addeth of the gentiles also. But S. Math.  
sheweth by name, that wee maye playnly knowe  
what they were, that haue not onely frome the  
begynnyng persecuted Christe, and his doctryne,  
but also shall persecute euen to the very end: That  
is, these most holy, highest learned, and greatest me  
of power in this world. For they be so depely drow-  
ned in theire carnall wisdom and learnynge,  
that theye canne by no meanes attayne to, and  
vnderstande the word of God, which is contrary to  
h. ii. their

Harken  
well.

1. Co. 2.

Gal. 6.

which  
be the  
ne myes  
and the  
dispisers  
of Christ



The sermon on the

their reason. It must needs chaunce to those men, as Jeremy the prophete saith, in his 10. chap. Every man is become folish and destitute of wisdom. Loke on the texte of this place, and vppon the 44. chap. of Elaias. And mozeouer they muste needs discharge Dauid, and make him no lyer: who complayneth of the greate men of power of this world, and saileth: The kynges and princes of the earthe, haue risen vp, and gathered together against thei lord and against his Christ. In such prophesy are comprehended al men of great power, learned men, wise men, and the holy men of all times, to the ende of the world. For trewly þ gospel reiecteth and condemneth al colour & ypocrisy, and requireth only the fayth and goodnes that cometh from the hart. And therfore they must needs with a deadly hatred persecute the same, when they repute and take theire outwarde shadowe of holines, to be righteousnes before God.

psal. 2.

The  
cause of  
the blind  
nes of  
great le  
ned men

Fourthely, wee haue in this blynde manne an example of faythe, and howe wee shu'de praye. For doughteles he hadde herde of Christ, that he was a man of greate humanytye and gentlenes, and wold deny his help to no man. By this hearpyng he receaued faith of Christ, & trewly beleued þ Christe wolde woꝝk mercy with him, as he had done also before tyme with many other. And hauing this truste of mynd, he asketh helth. And although for his criteenge he was of the great multitude blamed, yet he left not of his purpose, but styl cried vntil he harde that ioyfull voyce: Thy faith hath saued the. Wherein wee may consideꝛ and learne, that faithe

Hothe  
we shuld  
praye.

muste

Seconde sonday in Lente.

muste worke all thinges, as it is saide in the 19. cha of S. Marke: All thinges be possible to him that beleueth. Also if ye had sayth as a mustarde seede, and wolde say to this tree, roote bp, and growe in the sea, yt shulde be doone. He that now wyl aske any thing of God, he must not come voyde & emptye (that is, withoute sayth.) For as much as thou beleuest, so muche shalte thou obtain thi petition. And withoute faith it is impossible to please God. Heb. 11. But and if thy faith be so farre tempted, & thou shalte heare thine enemyes saye by the: God wyl not help oꝝ saue him: Yet leaue not of thy purpose, but crye: Jesu the sonne of Dauid, haue mercye on me. Crye with harte and mouthe, that he maye remember hys mercye, which thing by the often calling thou shalt bringe to remembrance, and he wyl heare the, as he hath herde this blynde man.

Psal. 5.

The firste sonday in Lente. Math. 4.



Then was Iesus. led away of the spirit into wyldernes, to be tempted of the deuyl. And when he fasted fourty dayes and fortye nightes, he was at the laste an hungred. But when the tempter came to him, he sayed: If thou be the sonne of God, commaund that these stones may be made breade. But he answered and saide: It is writen: man shall not lye by breade onely, but by euery word that procedeth out of the mouth of God.

Mat. 1.  
Luc. 4.

Then the deuyl toke hym by vnto the holy city, and sette him on a pinacle of the temple, and saith vnto him: If thou be the son of God, caste thy selfe downe hedyng. For it is writen: He shall

Deut. 8.  
Luc. 4.  
Sap. 16

Psal. 92.

h. iii.

geue

The sermon on the

- .geue hys aungels charge ouer the, and with theyr handes they shal hold the by, leasse at any tyme thou dash the thy foote against a stone  
 And Iesus sayde to hym: It is wyrtten agayne. • Thou shalt not  
 Dent. 6. tempte the lord thy God.  
 Luc. 4. Agayne, the deuell taketh hym by, into an exceeding high mountaine, and sheweth hym all the kingdomes of the worlde, and the glozy of them, and sayeth vnto hym: All these wyll I geue the, if thou wylte fall downe and worshippe me. • Then sayeth Iesus vnto hym: Quoyde Sathan, for it is wyrtten: • Thou shalt worship and. 10. c the lord thy God, and hym only shalt thou serue.  
 Luc. 4. c Then the deuell leaueth hym, and beholde. the aungels came 1. Ke. 7. and ministered vnto hym.

THE EXPOSITION.

The temptation of Christ is our victorie.

**F**irste of all, in this gospell is shewed vnto vs, how Christ was ledde through the holy ghoste into wildernes, and tempted of the diuel. And also how strongly he ouercame & trode vnder foot the diuel that cruel enemy to christian men. And yf we wold behold these things with the eyes of faithe, we shulde proue by experyence, that Christe suffered all these thinges for our sake. For there was nothing done of him, more or lesse, wher in hee didde not seruite to vs wretched synners. His temptacions, fastinges, victorie, yea and his verie passion and bitter deathe, was seruite vnto vs, as he in S. Luke saythe, that he came to minister or serue other, and not that other shuld serue or minister to hym. Wherfore I must here in this place take Christ as a gift, & that he wyl do al that he hath done, is geuen to me by the father, so that hereafter he maye bee mine. And furthermore I muste

muske putte him befoze myne eyes as an example  
 and take my crosse vppon me, and folowe hys Mat. 10  
 steppes. 1. Pet. 2. Chyist suffered for vs, leauinge  
 to vs example, that wee shulde folowe his steppes.  
 Yea and when thou hearest, that he was led  
 by the helpe ghost into wylbernes, to be tempted  
 of the diuell: Thou shalt learne thereby that god  
 of his good wyl, sendeth al temptacion to his elect  
 that they may in tyme of temptacion know, wherof  
 they neede, and with great constancy aske of god,  
 both helpe and comforte. Euery mannes necessitie  
 shuld prouoke him to pray: as the prophete saileth:  
 When I was troubled, then I cryed to the Lord,  
 and he herde me. And againe, when thou hearest,  
 how mightely Chyist ouercame the deuyl, and how  
 with scripture he ouerthrew his subtyll and malici  
 ous counsaile, thou shalt remembze to learne, that  
 no temptaciō may be ouercome, but by Chyist. And  
 also, that a chryistian souldiar shulde haue a strong  
 armour (which is the worde of god) when so euer Eph. 6  
 he shall fal into battaile with the deuyl. And what  
 clayme or righte coulde that enemy make to me,  
 yf I had none other weapon in tyme of temptaci  
 on to defende me withall, but this onely sentence  
 of scripture, conceaued throughe faith: Haue good Job. 16.  
 hope & trust, for I haue ouercome the worlde. Yet  
 we wyl somewhat se in this place with what craftes  
 and deceytes of temptacion the deuell cometh with  
 all to Chyiste.

fyfste, he compasseth him with the carke and  
 care of the bellye, and that hee attempteth wythe The care for the belly  
 a wouderfull polleceye. He sayeth on this wise.  
 h.iiii. He

Gen. 6. **Y**f thou be the son of God, make these stones bread.  
 As many as do beleue, may be called the chylde n  
 of God. And the deucl sayth as it were on this wise  
 Yf thou be the sonne of God, as thou doest boaste  
 thy selfe, wher then is the care that God taketh for  
 the? why doth he not prouide to the meate, drinke,  
 and all other necessaryes to lyue by? what hath  
 God to do with the thinkest thou? He taketh much  
 care for the in dede: Carrye a while, vntill a roasted  
 chicken flye in to thy mouthe. And by this meanes  
 goeth the deuell about to bringe Christe from the  
 confidence & trust in God, and to burthe him with in-  
 credulity and vayne carefulnes, that yet he might  
 so moue him to forsake God, and make of his belie  
 an idol: But what doth Christ? He geueth no place  
 at al to these diabolical instructions, but strongly  
 doth perseuer in that faith and truste, which he re-  
 ceiued of his heuently father, and saith. Man liueth  
 not only by bread, but by the worde that procedeth  
 from the mouth of God. As though he shuld saye:  
 I know very wel, that when ther is plenty of bread  
 the lyfe muste be sustained thereby: But that is not  
 bicause of the bread, but for the word of God, wher  
 by the breade is sanctified, and power geuen to it, to  
 feede and replenish men. And yf there be no plenty  
 of bread, then must we needes lyue by the word of  
 God, yf then faith do wholye depend and hange of  
 this worde, and be wrapped therein, then must ther  
 nedes be also bread, yea, and the same muste come  
 from heauen, as in the olde tyme Hanna was ge-  
 uen to the children of Israel in wilderness. Lo now  
 in this wise doth Christ ouercome the deuell, and  
 that

Christe  
 ouerco-  
 meth  
 the deucl  
 Deut. 8.

that for oure comforte, that we shulde applye oure selues, and prouide, (as often as we fall into suche temptaciōs) that incredulitie raigne not amongst vs, but to remembre the example of Christ, confirmed with so many promises of god, wherethrough we may withstand the carefulnes of the belly, & ouercome the deuell and all his counsell, and tread hym vnder fote.

Secondarily, þe deuell wold faine perswade Christ to tempte god, and without any cause why, to caste him selfe down from the pinnacle of the temple. And to bring that to passe, he allegeth (although it bee falsely) a place of scripture, assayig yet by that meanes, if he might with his outward appearaunce, & vnder such a lambes skinne, ouercome Christ, and moue him to do contrary to the worde of god. And note well here, that the deuell hath no wayes then one to circumuente and begile menne, and as he is craftye and subtyll a thousande folde, so hath he a thousande wayes, to bringe men in his snares. He knoweth wel inough, wherein we be moste weakest, and yf he bringe not his purpose to passe one way, he assaieth an other. He taketh great delite & pleasure in oure destruction and cōdemnacion. And by cause he coulde not bringe Crist to that poynte, to make his belly a god, he yet hadde greate hope to bringe that his other porpose to passe, to moue him to tempte God, and so set hym vp vppon a pinnacle of the temple layng: If thou be the son of God cast downe thy selfe hedlinge: for it is wrytten. He shall giue his angles charge ouer the, and with there handes shal they hold the vp, that thou doste not

To  
tempte  
God.

psal. 9.

h. v

thy



The sermon on the

thy foote against a stone. But wherfore did the deu-  
 uel leue out, *Vi custodiāt te in omnibus* vijs tuis: that  
 is to say: That they shal kepe the in all thy wayes:  
 Bicause it was contrary to his purpose, and made  
 nothig for his intent. Wherupon Christ obiecteth  
 Deut. 6. against him this answere, saying: It is also writ-  
 te. Thou shalt not tempt thi Lord god: As though  
 he shuld say: God doth mightely defend his, & will  
 not leaue them in any necessity. And mozeouer (as  
 thou thy selfe doest knowledg) he hath geuen in co-  
 maundemēt to his aūgels, to take the charge, not  
 only of me, but also of all his elect, that they maye  
 walke without any offence or flaunder. Wherfore  
 shuld I cast my selfe into the water, when I maye  
 passe by a bridge or ship? And so, why shuld I cast  
 my selfe downe hedlig from the temple, whē I may  
 easlye go downe by a ladder? The wise man saith:  
 Eccl. 3. He that loueth ieoperdye, shall fall into the same.  
 No man ought to put hym  
 selfe in  
 ieoperdy Lo here now again the diuel is ouercome by Christ  
 and that with no small argumentes of scripture,  
 wherwith he doth confute him. Let vs now knowe  
 and perceiue, that all these thinges be done for our  
 instruction, that we may learne likewise, to ouer-  
 come the deuell, when neede shall require.

Chydelfe, the dyuell is not yet contented, nor  
 leaueth of Christ, but taketh him vp, vpon a great  
 high hyll, and sheweth to hym all the kingedomes  
 and glozy of the wolde, saying: All these thinges  
 will I geue vn to the, if thou wilt fall downe and  
 worshippe me. And of this place we learne, that the  
 deuell is the Lorde and Prince of this worlde, as  
 Christ also nameth him in the 12. chapter of John.  
 The dy-  
 uell is  
 lord and  
 prince of  
 the world.  
 More

syfte sonday in lentre:

Moreover all those that so depende and hange of  
wordly and transitorpe thinges, that they sette by  
nothinge els; nor bee mortyfied to the worlde and  
their concupiscence, do in no wise appertain to the  
kyngedome of Christe, but to the kingdome of the  
diuel. for what so euer it be yf I put my hole truste  
in, besides god, or da prefer and loue it moze then  
god, verely of the same I make to me an ydol. And  
yf my harte be fully fixed vnto yt, and is giuen to  
honour, voluptuousnes, riches, power of the world  
or any such other like thing, then be those th inges  
my ydoll, and in them I worship the deuell. Yea &  
to be moze plaine with you, yf I outwardly shulde  
be good and honest, and wolde accompte the same  
outwarde goodnes for righteousnesse befoze god,  
then trewly shulde the same be myne ydoll, as  
Elaias witnesseth, sayinge: They haue worship-  
ped the workes of their owne handes. And saynte  
Augustine saith: My God is my loue. I praye  
you what is it els to loue creatures aboue god,  
then to worship the deuell? But hearken here how  
greately this ydolatry and blasphemy displeaseth  
god. Get the hence (saith he) thou Sathan, these  
thy suggestions can not be bozne or suffered of any  
good hart, for it is written: Thou shalt worship  
thy lord god, and him onely shalt thou serue.

What  
is y wor-  
shippe of  
the diuel

Elai. 2.

Deut. 6

So, in this wyse is the deuell no we thyse over-  
come, and driuen awaye of Christe, onely by the  
woorde of god. Nowe as it is necessary for vs,  
throughe Christe to ouercome all temptacions,  
the worlde, synne, death, and the deuell, so muste  
we also be wel instructed & strenghtened with y word  
of god

The sermon on the

of god, wherein is promised to vs, both comforte  
and helpe, in our Lord Iesu Christe. And if we bee  
not with this swearde of spiritte (which is the word  
of god) wel armed, then doughteles will he bring  
vs out of the right way, and lead vs about so lōg,  
vntil he bzing vs into his snates, and so entangle  
vs, that we ma pscarsely get out agayne: from the  
which, I besech god the father of his greate good-  
nes and mercy, to kepe and preserue vs, throughe  
his sonne our Lorde Iesu Crist. Amen.

The seconde soday in Lent. Math. 15.



And Iesus went thence, and departed into the  
coastes of Tyrie and Sydon, and behold, a wo-  
man of Canaan, which came out of the same  
coastes, cryed vnto hym, sayng: Haue mercy  
on me (O lorde) thou sonne of Dauid: My  
daughter is piteously vexed wth a deuill. But  
he answered her nothing at all. And hys disci-  
ples came and besought hym, sayng: Send her away, for she crieth

Luc. 19.

after vs. But he answered, and sayde: I am not sente: but vnto  
the losse sheepe of the house of Israell. Then came she and worship-  
ped hym, saying: Lord helpe me. He answered and sayd: It is not  
meere to take the chyldrens breade, and to cast it to dogges. She  
answered and sayd: Truth lorde, for the dogges eate of the crum-  
mes which fall from theyr masters table. Then Iesus answered  
and sayde vnto her: O woman, great is thy fayth, be it vnto the,  
euen as thou wylte. And her daughter was made whole euen at  
that same tyme.

THE EXPOSITION.

An exam-  
ple of fa-  
ith, the  
callig of  
p heire

**F**aythe of all, this gospell layeth before vs an  
example of faith, in the womā of Chanane,  
and sheweth vs also, that the Gentils and  
heyr

Neither Malbe called to the knoweledg of faith. A  
trew and perfite faith is nothyng else, but to know  
that Chyste is the lord and the son of Dauid: For  
yf I knowledg him as lord, then do I also beleue,  
that he is naturally the very sonne of God, yea and  
god himselte. Moreouer God & father of heauē wyl  
not be knowen in any other, but in this Chyste: as  
S. Iohn witnesseth in the 14. chapter, sayinge: He  
that seeth me, seeth my father. And also in this wise  
to call Chyste the lord, is not so small a trifle, as yt  
semeth to the worlde, but trewly it is the worke of  
the holy ghost, as S. Paule saith: No man canne  
say, that Iesus is the lord, but thzough the holye  
ghoste. And when I knowledg Chyste to be the son  
of Dauid, then muste I beleue, that he came into  
this worlde for my sake, And that he was gyuen to  
me, with all his goodnes, merites, passion & death,  
that by hym deliuered from sinne, I may be made  
the sonne and heyre of al the goodnes of god, as do  
clearly declare the promyses made to Abraham &  
Dauid. Suche a fayth had this woman of Cana-  
ne, although she had it not of her selfe, but bicause  
she herde of Chyste, and of her suche hearinge, she  
receaued faith. fyrste she knowledged Chyste to be  
the lord, whych had power (seyng he was god) to  
deliuer his doughter from the vexacion of the de-  
uell. And therefore she put all her truste in him, as  
one that coulde and wold help. Or else I pray you  
why wolde she folowe him, and make exclamacion,  
yf she had not beleued that: Yt must needes be, that  
this woman had a trew and perfect fayth in Chyste  
and looked for all manner of goodnesse of hym.

Rom. 1.

1. Co. 12

Gen. 22  
Psa. 131

Secun.

The sermon on the

The pro-  
perty of  
saythe.

Joh. 10

Secondarely, it foloweth now, what the nature and property of faith is, namely in all temptation and affliction, to seeke remedy and help none other wher, but at God, through Christ. For the faith that we haue spoken of before, dyd prouoke the woman to drawe neare to Christ, to open her necessitye and griefe, and to call for his grace and helpe. But what doth Christ here? The faith of the woman dothe not displease hym, although shee was no woman of Israel, but a Gentile, for he wolde also bringe them into his flocke. Yet because the womans saythe shoulde bee proued, and made more cleare, Christ kepte silence, and gaue none aunswere to her fyrste petition. And what thinke ye that the woman thoughte in her mynde then? Do ye not beleue that shee was heauye and sadde? But yet she remembreth the great humanitye of Christ, that she had harde so much commended. And she dyd not forgette the benefites, that he had gyuen to men of his great goodnes vniuersallye cioned or desired. And therefore she departed not at the first check, nor did dispaire of hir daughters helpe, but stiffely sticketh to him, and craueth for a gentel and meeke aunswere. And in the meane tyme, thapostles come, and intreate for her, sayinge: Lord, sende her awaye, for shee excedingelye crieth after vs. But what doth Christ now? Doth he graunte to the woman her desire? No, but semeth to continue still in his first mynde, that all men woulde iudge, that he woulde not helpe her at all. But why do wee not bytelye shewe, what was his aunswere? I am not sente (sayeth he) but to the

Second sonday in Lent.

losse sheepe of the house of Israel. By these words he seemeth in a manner to conclude, as though it were not conuenient for him to help this woman of Canane, saying that he was not sent, but to the losse sheepe of the house of Israel. And this answer in a manner is moze bitter and harder, then was hys fyrste sylvence: Yet the woman doth not so dispayr, but as she alwayes dydde truste in the goodnesse of Christ, and woulde not in anye wyse be ryd from him, so likewyle, she wold not prescribe or appoint the tyme and place, or any thinge else wherein shee wold that Christ shuld help her, hauig a perfit trust & hope, & yet at the last he wold help her, how difficulte & hard so euer he did shewe himselfe vnto her. And yet she leueth not of, but cometh again, and falleth downe to his feete, & saith: Lord, helpe me. And what then? Christ doth not only persist in his firste sentēce, but now he calleth her a dog, as though she were vnworthy to be numbered amongst his. And this is a vehemēt & wōderful great temptaciō, and yt is necessary for them & ar lyke tempted, to haue a great faith, & strongly to persist in the same, yf they wil not be ouerthrowne or bzought into desperacion. But what saith & womā now to this? & he freely & playnly graūteth, & Christ in calling her a dog & sinner, said right. For she doth desire & the bread shuld be takē from the children, & geuen to her, but only & she may haue the crūmes & leaupngs that the dogges take, which fall vnder theyr maisters table. As though she shulde say: My most beloued Lorde, yf thou wylt consydre and haue respect to my per-son, my dedes, my merits, and to my sinnes, then do

we  
oughte  
not to as-  
poyne  
tyme &  
place to  
Christe.

The con-  
fancy of  
& womā.



I perfectly knowe that I shall get no helpe at thy hand. And moreouer I know very wel, that I can not be of the numbre of the chyldren, yet neuertheles I desyre and couet thy goodnes, grace and mercy, beseeching and praying the, that of thy great and abundaunt pity, thou wylt loke vpon me a wretch, comfort me in this affliction, & delyuer my daughter from the deuell. And bicause I cannot obteyne yt with any of myne owne merytes, I desire the for the glory of thy name, that thou wylt shew thy mercy vnto me. Lo, now is the harte of Christ wonne, and canne no lenger forbear. Now muste he needs open and shew hys mynd to the woman, for he saith on this wyse. O woman, thy faith is great, be it to the as thou wylt. And in lyke manner dyd Joseph in Egypte, after he had long shewed himselfe very harde and cruell towards hys brethzen, yet at the laste wylthe greates teares weprnge he sayde: I am your welbeloued brother Joseph, be not afraid &c. And this we learne, that God in euery temptation and necessitie will helpe, although sometimes he wil defer for a tyme his ayd & socoure. This alwaies considering that after the nature & custom of fayth, we shuld only seeke help and comfort at hym, and not to leaue of vntill we shal be harde.

Ge. 45

God hel  
peth me  
uery ne-  
cessitie.

Exam-  
ple of  
loue:

Thirde ly, is shewed vnto vs in this gospel, an example of loue, which seeketh not her owne, but rather the comoditie & profyt of her neighbour. And that chiefly doth the mother of this mayden, when in great wepyng and praying, she sheweth vnto Christ the necessity of hys daughter. And doth as frequently as a helpe for hys, as though she hys selfe were

Second sonday in Lente.

were bereft of the diuell. And so she fulfilleth the  
 commaundement of S. Paule, where he saith: Ye *Eph. 5.*  
 fathers & mothers loue wel your childre. And we se  
 also the same example of loue in the Apostels, whi-  
 che so diligently did make intercession for this wo-  
 man. & that it had beene also great pleasure vnto  
 them, yf she had beene hearde of Christ at the first.  
 And marke diligently, that heere in this place she  
 lyuing prayeth for the lyuinge, that thou mayest  
 learne, that the inuocation of the holy men that be  
 deade, is not grounded vpon this place. Crewys  
 yt can not be denied, but that the Apostles prayed  
 for this woman, but that was doone in their lyfe  
 tyme, & not after their death. Who dyd euer forbid  
 the to praye for thy neyghbour, or that in thy mind  
 thou shuldest not beare his necessitie? Wo wee not  
 alwayes instantly require these workes, and saye,  
 that such workes onely be good and christian wor-  
 kes? Yea faith and loue is the whole contente  
 of this gospel, that we teache. And moꝛcouer wee  
 knowe very well, that he lyed not, that saide:  
 In these two commaundementes, all the lawe and *Mat. 22*  
 the prophetes do depende. Wherfore euerpe good  
 christian manne shall knowe, that faythe withoute  
 loue and without workes, that shuld folowe faith  
 and shuld be done to my neyghbour, can not stand.  
 Or yf such workes folow not, that then it ys (as *Job. 2:*  
 S. James saith) a deade fayth.

The in-  
 tercessio  
 of 7 liue  
 li saines.

The thyrde sonday in Lente. *Luc. 11.*

li.

NOTES

# The sermon on the

Mat. 9.  
Mat. 7.  
Mat. 6.  
Mat. 3.



As he was casting out a diuell, and the same was donne, and when he had caste oute the dyuell, the domine saide, and the people wondered. But some of them say de: He casteth out dyuels through Belzebub the chiefe of the dyuels. And other tempted hym, and required of hym a signe frome heauen.

But here knowynge thei thoughtes, sayd vnto them: Every kyngdome deu-  
uided agaynst it selfe, is desolate: and one house doth fall vpon  
another. If Sathan also be deu-  
uided agaynst himselfe, howe shal  
his kyngdome endure? Because ye say I caste out diuels through  
Belzebub? If I by the helpe of Belzebub, cast out diuels, by whose  
helpe do your vyldeyns caste out them? Therefore shall they be your  
iudges, But if I with the finger of God, caste out dyuels, no doubt  
the kyngdome of God is come vpon you.

Mat. 12. • When a stronge man armed, watcheth his house, the thynges  
that he possesseth, are in peace. But when a stronger then he come-  
meth vpon hym, and ouercometh hym, he taketh from hym all his  
harnes wherein he trusted, and deluydeth his goodes. He that is not  
with me, is agaynst me, And he that gathereth not with me, scat-  
tereth abroad.

Mat. 12. • When the vncleane spir-  
tis gon out of a man, he walketh thro-  
w dye places, seekynge rest. And when he findeth none, he say-  
eth: I wyl returne agayne vnto my house, whence I came out. And  
when he cometh, he findeth it sweped and garnished. Then goeth  
he and taketh to hym seuen other spirtes worse then himselfe, and  
they entre in and dwel there. And the ende of this man, is worse  
then the begynnyng. And it fortuneth that as he spake these thynges  
a certayne woman of the company lyfte vp her voyce, and sayd vn-  
to hym: Happy is the wombe that bare the, and the pappes that  
gaue the sucke: But he sayd: Yea happy are they that hear the word  
of God, and keepe it.

**T**he miracle of Christ mencioned in þe gospel of this day, is a liuely doctrine & sermon. For we do not only learn therby, þe Christ is indued with singuler humanitie and pity, and that he is ready to geue his diligence & labour to al mē, but also, that al thinges be subdued to the dyuell, where Christ is not knowen. And to this knowledg can no man come thzough any workes oz mannes wisdom, except the father of heauen draw hi therto as scripture witnesseth, sayinge on this wise: No man knoweth the son of God, but only the father, and he to whome God wyll open yt. Yet hathe God lefte vnto vs in this woꝛde certayne meanes, wherby he leadeth vs to that knowledg, that is by his woꝛde and gospell that he gaue to his son, to teache and shewe vnto vs, whiche he will also to be preched in this woꝛld for euer. And mozeouer also, by that he giueth vs the holy ghoste, as we se in the actes of þe Apost, that euery mā that heareth it & receiuerth it in faith, shal not perish but shal haue euerlasting lyfe. And in lyke maner must þe gospel oz miracle of this day be taken, in the whiche Christe ys so set forth vnto vs, þe it is ver y he, þe of his mere grace and mercye hath deliuered from þe diuell this man, miserable, pooze, and destitute of all helpe & mannes comforte. Wee maye well saye, that this man was miserable & wretched. For besides that he was blynd (as saint Mat. saith) he was also dumb, deafe & possessed of a diuel. What can we els learne hereby, but þe all thinges be subdued to þe diuel, wher Christ cometh not: And in contrary wise, that the diuel as sone as Christ by his woꝛd is come vnto vs,

All this  
is subiect  
to the dy  
uel with  
oure the  
know-  
ledge of  
Christe.

Joh. 10

The gos  
pell:

Act. 10

Joh. 5.

Mat. 14

l. ii. is com-

The sermon on the

is compelled to a boyd and departe. And there is it manifestly declared, & Chyriste speaketh of Joh. 12. Now is the iudgement of this worlde, now shall the pynce of this worlde be caste forth. Therefore yf wee wil be partake;rs of the goodnes of Chyriste, which this gospell sheweth vnto vs, then muste we needes knowledg befoze, that we be blinde, deafe, and dumbe. And mozeouer yt is meete that wee beleue the preachyn g of Chyrist to be trewe, namelye, that only he doth heale vs from al diseases, both bo del p and ghostly. Whiche of vs al (yf in our hartes we ponder & trewly looke vpon our birth & natyrt y) wyl not knowledg & confesse, that he is possessed of a diuell: Wer we not conceiued & bozne in synne: And doth not syn pertaine to the kingdome of the deuell: And to be in the kingdome of the diuell, what is it els, but to be possessed of a diuell: And in lyke manner, it is to be sayde of our blindnes, deafnes, and dumnes. We be blinde and se nothing (that is) we beleue not how Abraham saw Chyrist and his Apostels Jo 4. And we be also dumb to cōfesse Chyrist of the which confession the apostle speaketh of, say- ing: If a man beleue from the hert, he shalbe made righteous. And if he knowledg god w his mouth, he shalbe saued. And Chyrist in the gospel saith: He & knowledgeth me befoze men, I wyl knowledge hym befoze my father that is in heauen. And we be also deafe, and heare the trewthe of the gospell vntwyllyngly & against our minds. And yet muste we nedes heare it, if we desire to be brought frome the kingedome of the deuell, to the kingedome of Chyrist. Who can take from vs so many defautes:

The

The dy-  
uel must  
obeye to  
Chyriste  
Job. 12.

To bee  
possessed  
of a dy-  
uell.

Psal. 50

To be  
blinde.

To be  
dumbe.

Rom. 10

To be  
deafe.

The onely mediatoure betwene god and man, our Lord Iesu Christ, through whom (yf we beleue) we shalbe saued both body and soule.

Secondarilye, we learne by this gospell, howe Christes wordes and deedes be taken and interpreted of the peruerse and misbeleuing worlde. Al was euell that good Christ did, how good so euer it were. And yf he had not done that miracle befoze the faces & in the sight of the vnbeleuing Jewes, doubtles they wolde boldly haue denied anye suche to haue beene done. And bycause they can not deny it, they say, that Christ dyd that miracle through Belzebub the pynce of dyuels. And is not this wonderfull blasphemie agaynst god, that so godly, precious, and so noble an acte and miracle, shulde be ascribed to the power of the diuell? An euell tree bringeth not forth good frute. But Calm wyll always hate his brother, although there be no cause whye. Yea, there was nothing done by Christ (were it neuer so good & godly) but cursed incredulity dyd euer detract, mock and reproue it. Is it not a greates token of godly loue, yf a man shulde eate and drynke with publicanes and sinners, whereby they might be conuerted from sinne, and repented? Yet for that deede was Christe hated and blaundzed, as though he had committed some great mischefe. Yea, and was it not to be highlye praised, that Christe with so great diligence, dyd preach the word of his heauenly father? And yet for that, founde he no fauoure with the obstinate Jewes, but was compelled to heare: He is a disturber of the people. And suche other lyke. What happened to the Apostelles after

The worlde dothe mock all Christes wordes & deedes.

Mat. 7  
Gen. 4.

Mar. 2.

Job. 7.



The sermon on the

- the resurrectiō of Christ: what happened to Paul  
 when he saide: I haue wished my selfe to be cursed  
 from Christ for my brethren: He did with so feruent  
 desyre wishe the saluacion of his kinsfolkes after  
 the flesh, that by some meanes they might be brou-  
 ght to the faith, but he profited not: for the Jewes  
 called hym a sedicious personē: and Iesus sayde,  
 he was madde. And in lyke manner was yt wryth  
 Christ at this tyme. he dyd a noble acte, that might  
 haue allured the Jewes to beleue, but they not  
 onlye do not beleue, but despiseth and flaundreth  
 hys worke. Some aske signes, and be not content  
 with that is doone. And some saye agayne, that by  
 the vertue and power of Belzebub the prince of di-  
 uels, he casteth out the diuel. But to be short, what  
 so euer Christ doth, worketh or teacheth, it is verie  
 contrary and repugnant to the worlde, and can not  
 be void from blame & flaundre. So that Christ shall  
 alwayes be a stone and rocke to be stombled at.

Christe  
 defendeth  
 his doc-  
 trine.

Chydely, we se in this gospell, how Christe with  
 greate diligence and feruent zeale of loue, dyd de-  
 fende hys doctrine and godlye workes. And al-  
 thoughe in the ende he answered them that asked  
 signes from heauen, and remitted the to the signe  
 of Jonas the prophete, yet did he moste chiefe-  
 stoppe theyr proude mouthes, that did adscribe his  
 doctrine and workes to the deuell, and not to the  
 power of God. He coulde in no wise suffre that,  
 that the Jewes againste theyre owne conscience  
 shulde lye, and saye, that he caste forth dyuels tho-  
 rowe belzebub the prince of dyuels: seyng it is ma-  
 nifest in the fourth chapter of Marke, that he dyd

yt

pt with the finger of God, that is, with the power and vertu of God, and the holy ghost. And this properly is the sinne in the holy ghoste, when agaynst thine owne conscience, thou doest blame and persecutethe plaine manifest and open knowen heritie. Of the whiche sinne Chyriste saith, that it shall not be forgeuen in this worlde, nor in the worlde to come. And as Chyriste doth here in this place, so dothe he in the eight chapter of S. Iohn, when the Jewes said, he had a diuel. He letteth passe, that they called hym a Samaritane, and pourgeth that, that they sayde he had a dyuel. But here wee wyl note certayne argumentes, as bryefely as wee canne, with the which in this matter, Chyriste dyd confute the obstinate Jewes.

The sin  
ger of  
God.

The syn  
in the ho  
ly ghost.

Fyrste, Chyrist proueth by two similitudes that it was impossible, that one diuel shuld expel an other. For yf yt were so, then shuld the diuels varye, and dissente betweene themselves. and so shulde theyr kingedome be desolated. Euey kingdome deuided in it selfe, must nedes fall, and cannot endure. And likewise a house, wherin the dwellers doth discorde and varye, can not stande.

Secondarily, Chyrist proueth with a playne example, that y Jewes did greuously blaspheme and flau dyre him, saying: *Al I do cast forth y diuel by y power of Besebub, bi whom the do your childre driue the out.* Therefore shal they be youre iudges. They wil not say that one diuel driueth out an other, but that yt is done by the power of god. And yf it bee doone by the power and vertue of God, howe can your blasphemy stand? But ye shuld perceyue

The Je  
wes shal  
be iud  
ged of  
ther own  
children

The sermon on the

and knowe thereby that the kyngedome of God is come to you, whereunto the dyuell muste needes geue place. And then shuld ye not lade your selues with so greate and horrible blasphemye agaynste God.

God o-  
uercom-  
meth the  
diuell &  
we in  
hym.

Thirde nye, he maketh an argumente of a familliar similitude, and saith. When a stronge harnesssed man keepeth his house, all that he possesseth is in peace: But when a stronger commeth vppon hym, and ouercommeth hym, he taketh frome hym all his weapons, wherein he trusted. &c. And so he concludeth on this wise. The dyuell is inuincible, excepte he be ouercome by the power and vertue of god. And I (as ye se) haue here overcome the deuyl, and haue compelled hym to geue place to me. And thys haue I not doone by Welschub (as yee do saye and flaunder me) but by the power of God. And seyng yt is so, ye be very wretches and naught so to flaunder my worke.

Fourthly, he doth with a goodly sentence stop & restrayne the fowle mouthes of the Iewes, and saith: He that is not with me, is agaynste me. And he that doth not gather with me, scattereth abroad. Nowe it is cleare, that the deuell is agaynste me, seyng he doth good to no man, and I do profyte euery man. And mozeouer he gathereth not to lyfe as I do, but laboureth in as much as he canne, to destroye all men. Wherefore he shall not departe from the man at my desyre, except he be expelled by the power and vertu of God.

Fyftely, he answereth to the Iewes with an horrible thretynnge, as thoughe he shuld saye: Looke well

fourth soday in Lent.

well aboute you, and considre what shall become of you. Now is the diuell caste forth, and the kynge-  
dome of God is preached vnto you in euery place,  
throughe my gospel: But and if ye reiecte my gos-  
pel, and make your selues vnworthy of euerlasting  
lyfe, and wyll agayne lette the deuell haue place in  
you, ye shall well perceyue and vnderstande, that  
the end shall be worse then the beginning. And wher  
as before, one dyuell onely in incredulitye and hy-  
pocrysie dyd deceyue you, nowe shall come 7. other  
worse dyuels, that shall besege rounde about your  
hartes, and shall so kepe you in bondage, that yee  
shall neuer be able to come to eternall lyfe. And I  
wyll that ye haue admonishing before, that when  
so euer it shall so happen, yee do remembre, that I  
haue told you thereof before. Lo, in this wise dothe  
Christe stoppe their mouthes, that dyd blasphemie  
the open knowen trewth; And that he doth with in-  
vincible argumentes, teachinge vs in the meane  
tyme, that euery christian man be ready to defende  
the trewth, as often as it shall be depessed and laden  
with slander and lies. And specially it shall beseme  
them, that be ministers of the gospel, which of their  
profession ought to defend and fauoure the truthe,  
and for that intent be called to the same office, that  
they teache other.

The end  
shall be  
worse the  
beginning  
when wee  
despise  
word of  
God.

The fourth soday in Lent. Joh. 6.

**A**fter these thynges. Iesus wente bys way ouer the sea of Galilee which is the sea of Tiberias. and a grea-  
tude folowed hym, bicause they sawe bys miracles which he dyd  
on them that were diseased. And Iesus went vp into a mountayn,  
and

Mat. 14.  
Marc. 6.  
Mat. 4.  
Luc. 6.

and there he sat with his disciples. And Easter, a feaste of the Jewes, was nye.

THE EXPOSITION.

**I**t is greatly to be wished & desired, & as & text of this gospel is plaine & easie, so it might be impzinted in mens hartes, that not only they shuld speake highly therof, but also learne & proue by experience, how great a thing it is, if we be wel instructed with the promises and miracles of God against the detestable carefulnes of the belly.

Christe  
wyl no-  
rise the  
beleuers

Fyrste of all, in this place is layed before al christian men a noble example, that God & father thow his welbeloued son Iesu Christ, wyl nozise & defend them, both in body & soule, yf they wyl put theyr whole confidence and truste in hym. Wherby we maye marke and note, that god from the begynnyng, with promisses and exampples, hath defeded vs against the abhominable carke of the bellye, whiche raigneth almost ouer all the worlde. And chye fly for this cause, that he myght laye before our eyes our incredulity & unbeliefe, wel knowen of hym, and deepely grafted in vs. It is an excellent thyng, and not a little to be commended, yf a man can mortyfie hym selfe, concernyng the carefulnes of worldly riches, & no lenger to be vexed or troubled with the care of meat, drinke, & cloth, but put al his hope & truste in the promises of God and stedfastely beleue, that God will mercifully looke and prouyde for our necessaryes, although it appeare farre otherwys in the syghte of men.

Christe And therefore & we shuld leaue that pernicious in

credulitye, and conceyue trewe faith in god, is g<sup>o</sup> = desired  
uen vnto vs of God so many promises, confirmed vs againe  
with many noble miracles, that needes must he be the care  
blinded, and geuen into a wrong opiniō, that is not of the be-  
ly with  
by them sterid to faith, & can set a parte the carke of promi-  
ses and  
the belly. And mozeouer he suffereth that such pro- miracles  
mises be shewed to the people in sermones, where-  
by thzough the remembraunce of them, wee maye  
bee allured to the faith that is in Iesu Christe.  
Who is so hard o: dul harted, that cā not be moued  
to faith, y<sup>e</sup> he wyl remembre what greate care  
Christ toke for this multitude: And how he pitied  
them, when there was no mencion made of meat  
nor drynke: Wherein he sheweth, that he knoweth  
what we haue need of, befoze we aske any thing of  
him. And in that he lift vp his eyes (as the Euan-  
gelist saith) and beheld the multitude, is signified  
that Christ hath in hys mind compassiō on vs, and  
that his help shal alway be ready at hand for vs.  
And so must we vnderstād whē scripture saith, that  
god doth loke vpon vs with his eies, that he merci-  
fully wil defend vs, against al perils of body & soul.  
Psal. 10 His eyes loketh vppon the poore. And in  
an othee place: Looke vppon me Lorde, and haue  
mercy on me. Wherefoze seepng that Christ sheweth  
in this miracle his such great goodnes, clemencye  
and carefulnesse for vs, that mercifully he wyl pro-  
uide for vs, both in body and soule. It were very  
vnmete that we our selues shuld take lyke carke, &  
not wholy to trust to hym, y<sup>e</sup> is able to perform that  
he hath promysed. Nor is this to be vnderstand, as  
thoughe we shuld not care for our helth, but rather  
that



that befoze all thinges we confidze, howe to please  
 God thozow Chzist, that wee maye be made perta-  
 kers of euclastyng health, which Chzist in the gos-  
 pel requireth of vs, and sayth: Fyzt seeke the king-  
 dom of god and his righteousnes, and al these thin-  
 ges shalbe geuen vnto you. As he myghte say: It  
 is necessary that ye beleue, for and yf ye do not be-  
 leue, yt is necessary that ye alwayes lack, although  
 al the world with al his riches were yours. as Da-  
 uid saith: Rich men haue lacked and haue hūgred.  
 Here a man myght withstand and say: If the mat-  
 ter be so, and that God wyll fede and norishe me,  
 then wyl I be ydle and wyl no lenger labour. Not  
 so my deare frende, ye shall not so do, for labour is  
 not forbidde vnto the, but the care and carefule-  
 nes therevppon is forbidden. Thou shalt eate thy  
 breade in the sweate of thy face, but yet shalt thou  
 not put thy trust in thy labour, but in God allonly.  
 If thou do this, thou shalt not neede to care for  
 thy luyng. Labour diligently, and by thy saythe  
 (accordeinge to thy callynge) leaue the care to God  
 and he wyll norishe the thzoughe Chzist.

Secondarly, we haue here a godlye exam-  
 ple of the loue of god in Chziste toward vs. Fyzte, in  
 that he dyd not only feede the good and iust, but al-  
 so the eucl men, which were not the lesse part among  
 ght this fine M. And in that also, that he so weakely  
 suffered the weaknesse of Whilip and thother Apo-  
 stels, hee dothe teache vs, that euerye Chzistiane  
 man shuld shew forth his faith, by workes of loue,  
 and thereby to prouoke other to doo the same. And  
 suchy loue muste alwayes bee perfecte. Imperfecte  
 loue

The ex-  
 ample of  
 the loue  
 of God.

none doth neuer good, but to his frendes, whiche **Gal. 3.**  
the Publicanes and sinners do also, for they loue,  
the of whō they be loued agayn, as Chyrist saith, in  
the 6. chapt. of **S. Luke.** Perfect loue doth not on  
ly good to his frends, but to his encmys also. **Wher**  
**in** we may se the example of Chyrist and of the heuen  
ly father, which suffereth his sunne to shyne vpon  
the good and bad. and sendeth raine to the iust and  
vniust. Of this perfection of loue Chyriste speaketh  
in an other place, sayng: Ye shalbe perfect, as your  
father in heauen is perfecte. In that place Chyriste  
commēdeth the loue of his father towarde vs, as  
a moite perfecte loue. **Wherfoze** Becaue he hath  
receyued vs into his fauour and grace, which were  
yet his encmys, and sayth, that we also must be per  
fect in brotherly loue, which cometh frō faith. **Ther**  
**foze** pf thou be a chyristian man, and wilt with good  
woorks manifest thy selfe to haue a Chyristian mans  
harte, go to then, and instructe them that be weak,  
and leaue them not, vntil thou haue bzought them  
to the knowledge of the fayth. And mozeouer dooz  
good to all men withoute any respecte, aswell to  
thyne enemyes as to thy frendes: to the bad as to  
the good. And then thou hast testified with woorks  
of loue, that thou art a good tree, in that thou byn  
gest forth good frute.

our loue  
muste be  
perfecte.

**Mar. 3.**

**Rom. 3.**

Thirdey, this gospel sheweth, how Chyrist dyd  
not distribute and geue this breade and fishes, to  
the multitude, befoze that he had giuen thanks in  
his hart to his heauenly father: of whose liberality  
and plenteouines all creatures be susteined, and no  
urished by. **Wherin** he teacheth vs that we lykwise  
shuld

Seeing  
of this  
to the be  
nefit of  
Chyriste.

The sermon on the

What  
is thank  
giuinge

Muld gyue hartely thanks, for the great benefites  
both bodely and ghostly, that we daile receaue of  
God the father, throughe his welbeloued sonne Je-  
su Christ. And yf thou wilt knowe the very treme  
thanks geuing. This it is. To knowledg that al  
that euer we haue, cometh of God throughe Christ,  
of his mere grace and goodnes, and not of our sel-  
ues. This is the trew wayes, to gyue thanks. And  
for the moze payte continuall praise and commenda-  
tion foloweth such knowledg. By what means can  
I geue prayse, honoure and thanks to God, except  
I knowledge his benefites: Nowe yf I haue this  
faith and knowledg, that God throughe Christe  
hathe destroyed the kyngdome of the diuel, & made  
me inheritoure of his heauenly kyngdome, dough-  
teles I do also gyue thanks with all Goddes e-  
lecte for so greate a benefyte, as the nature of  
suche that beleue, is sette forth at large, in the  
25. chapiter of Esaias the Prophete, and in Da-  
niel the seconde chapiter. Neither shall I do it  
once, but al dayes of my lyfe withoute ende, I  
shall saye withe Dauid: My soule prayse the  
Lorde, I shall prayse the Lorde in my lyfe tyme  
and shall synge vnto the Lorde as long as I shall  
lyue. And: I will geue prayse to the Lorde at all  
tymes, his praise shall alwayes be in my mouth.  
Likewise when I knowledge that God in oute-  
ward and wordely thynges will of his merciful-  
nes nourish me (but so that I must needes laboure to)  
then muste I well remembre, that it is not to be ad-  
scribed to my labour, but muste gyue hartly than-  
kes to God throughe Christe. Howe often tymes  
doth

doth that luste man Dauid confesse that God hath Psal. 36  
 prouided al thinges necessary to him fro his youth  
 to his age: To whom doth Salomon ascribe his Eccl. 1.  
 greate wisdom? From God is all wisdom saithe  
 he. And whereby cometh his riches and greate  
 substance? By his labour: No. But he saith the Pro. 10.  
 blessing of god maketh riche men. Lo, now in this  
 wise muste we knowlege, that all that wee canne  
 or maye bothe in bodely and ghostly thinges, com-  
 meth only of god, which through Christ will gyue  
 to vs all goodnes. Wherfore it is meet that al the  
 dayes of our lyfe we geue to him thanks therfore.

Fourthly this gospell teacheth howe we shulde Not to  
 diligently keepe such giftes as we haue receyued, mispend  
 not mispende them, whan Christ commaunded hys the bene  
 Apostels to gather the fragmentes, that they shuld fies of  
 not perishe. If þ have receiued more riches of God, God.  
 then þ necessitie of thine owne house requireth, looke  
 thou keepe them well, not to get the great riches Mat. 6.  
 treasure here in the earth, where the moth and rust  
 shall destroye it, and theues steale it awaye, But  
 spende it not in any euell vse, or waste it in volup-  
 tuousnes, surfetyng, drunkennes, and superflu-  
 ous apparrel, as it is spoken of in the 15. cha. of Lu.  
 of the prodigall childe. And suche as is lefte to the,  
 more then for thine owne necessitie, lyke a faithfull  
 stewarde and housholder, distribute it amongst the  
 poore at tyme conueniente. Doest thou thinke  
 that that ys gyuen to the more then for thine  
 owne necessity and sustentacion, that thou hast  
 it to thentent thou mayst maintaine thy voluptu-  
 ousnes & pride? Thou art deceiued if thou so beleue:  
 Thou

**Luc. 12.** **Th**ow art ordained a seruaunte ouer all thinges, and for that cause hast thou all that thou hast, that therof thou mightest help the poore and needy, and make the frendes of the mammon of iniquity: that when neede shalbe, they maye testifie good of the, wherby thou maist fynd grace and fauour with

**Luc. 16.** **G**od. What happened to the riche man, that despised the poore Lazarus, spoken of in the gospell: He shulde not haue beene damned, by cause he was clothed in purpуре and sylke, and sayd so dauntly, yf he had had fayth, and had eaten with thankes geuynge, and not haue forgotten the poore miserable Lazarus, the which sate at his gate ful of sores, desirynge to be fedde of the cromes, that fell vnder his table. But what happeneth: He vtterly forgat the poore Lazarus, and tooke no care at all for hym. Besides this, he doth misuse his goodes and riches. And therfore well worthy to be damned. And to be shorte. If thou haste more then for thyne owne stowe, helpe thy neighbour therewith, and mispend it not in ryot, and voluptuousnesse.

The fyfte soday in Lente Joh: 8.

**Joh. 10.**



**Joh. 10.**

Whiche of you rebuketh me of synne & yf I say the trowth, why do ye not beleue me. He that is of God, heareth Goddes wordes. Ye therefore heare them not, by cause ye are not of God. Then answered the Jewes and sayd vnto hym: Saye we not wel that thou arte a Samaritane - and haste the diuell? Iesus answered: I haue not the dyuell, but I honoure my father, and ye haue dishonoured me. I seeke

fyfte sonday in Lent.

keete not myne owne pryse: ther is one, that speketh & iudgeth.

Merely, verely, I say vnto you: yf a man keepe my sayinge, he shall neuer see deathe. Then sayde the Jewes vnto hym: Now knowe we that thou hast the dyuell. Abraham is dead, and the prophetes, and thou sayst: Yf a man keepe my saying he shall neuer tast of deathe. Art thou greater then our father Abraham which is dead? and the prophetes are deade. Whom makest thou thy selfe?

Iesus answered: If I honoure my selfe, myne honoure is nothing. It is my father that honoureth me, which yf say is your God and yet ye haue not knowen hym: But I knowe hym: And yf I saye I knowe hym not, I am a lyar vnto you. But I knowe hym, and keepe hys saying.

Your father Abraham was glad to se my daye: and he sawe ye and reioyseth. Then sayde the Jewes vnto him: Thou art not yet 2. yeare olde, and hast thou seene Abraham? Iesus sayd vnto them: Merely, verely, I say vnto you: yee Abraham was bozne. I am. Then tooke they vp stones to caste at hym. But Iesus hyd hym selfe, and. wente out of the temple. Gen. 17  
and. 23.  
Exod. 3.  
1 Ioh. 10  
• Luc. 4

THE EXPOSITION.

**O**ftentimes haue I sayde before, and it will be sayde to the end of the worlde, that the worde of god can not be preached in this cursed worlde, without persecution and greuous aduersaries: seing that chryst is set for a token, which shall be spoken against. Neyther shuld a man meruayle that suche persecution shulde chaunce to the ministers of the worde, seinge that it hapened so to Chryst himselfe, whiche is the very trewth, and did so diligently and most singulerly of all men, teach the word of his father. In so much that he was put to the vileste deathe, that myghte bee. And that yt so was, yt appeareth verp plainlye in the gospell Luc. 2.



The sermon on the

Persecu-  
tion.

of this daye: He was not only taken and reputed for a Samaritane and a false doctoꝝ amongst the Jewes, but also they take stones, to stone him to death withal. Wherefoꝛe, seinge þ̄ suche dissention betweene good and wicked men shall continew vn to the ende of the worlde, we will consideꝛ howe a Christian man (and chiefly the minister of the woꝛde of god) shuld behaue himselfe. We must alwayes no doute suffre aduersities, yet neuertheles, we must alwaies resiste the blasphemers of goddes woꝛde. Fyꝛste Chꝛiste stoppeth their mouthes that persecuted his doctrine, with his cleane and perfect lyuing, when he spake vnto theim with gentle woꝛdes in this wise: Whyche of you can rebuke me of one synne: you doo reiecte my learnynge, and wyll not receaue yt, what reasones oꝛ causes haue you of youre suche counseyle and doyng: yf I taught otherwysle then I doo, oꝛ yf I did otherwysle then I teache, then had ye a good cause to forsake my doctrine. But now can ye shewe nothyng at all, wherein my lyuinge doth dissente frome my learnynge. Howebeit, your obstinacy ys so great, that ye will not beleue. Lo, here the Jewes be repꝛehended and know not what to saye thereto, oꝛ whether to turne thē. For the lyfe of Chꝛist was without faulter as Elaias witnesseth in his 53. chap. Ther is no de ceite found in his mouth. So shuld euery christian man be, & specially the minister of the woꝛde of god, that a man might not (indeed) blame his lyfe and conuersacion, and chiefly for that cause, that the enemies of goddes woꝛde do looke moze to the lyfe of the preacher, then to his doctrine. Yea and how can

I blame other, when I am not blameles my selfe  
 or when the hearer thereof shall say vnto me: Why  
 sitstion, helpe thy selfe. When I shall reprehende  
 adultery in an other man, it is necessarie, that I  
 be faultles thereof my selfe. And when I shall speake  
 against surfeting and dronkenness, then muste not  
 I my selfe be a glotton. And yf I shall rebuke theft  
 then must I beware, least I my selfe at any tyme be  
 accused of thefte. Or else S. Paule geueth me a  
 check in his Epistle to the Rom. saying: Loke wher  
 in thou iudgest an other man, thou condemnest thy  
 selfe. in so much that thou that iudgest, doest euen  
 the same. And moze ouer the holy ghost shall sende  
 suche an other lyke songe into mine eares, sayng:  
 Wherfore doest thou shew abroad my righteousness  
 and hast my testament in thy mouth, & thou hatest  
 my doctrine, and doest cast my sayngs behind thee?  
 When thou sawest a thefe, thou cannest wyth hym:  
 and with adulterers thou haddest thy portion. And  
 very trewth it is, that befoze god we be all sinners &  
 vncleane, and must therefore continually aske for-  
 giuenes for our dayly fautes, yet must the outward  
 conuersacion of a christian man be vnreprouable, &  
 chiefly of hym that preacheth the word of god, least  
 the enemies of the word, through our vn honest con-  
 uersacion may take occasion, not only to slander  
 but also to persecute the gospel.

Luc. 4.

Rom. 2.

Psal. 49

Tim. 3

Secondarly, Christe dothe commend his doc-  
 trine, as it, which is the very trewthe, and therein  
 hee signifieth againe, that the Jewes withoute  
 anye cause or mattier dothe reiecte hys doctrine  
 seinge he teacheth nothyng else, but the playne  
 trewth, receaued of hys heauenlye father. And

Wee  
 should not  
 be igno-  
 rant of  
 Christes  
 gospel.

k.ii.

wher

The sermon on the

where as befoze he withstode the Jewes with his most pure and vncleane lyfe, nowe doth he obiecte vnto them his doctrine, whiche trewlye came from his father in heauen, and not (as the Jewes dyd lyfe and faine) from the diuell. But and yf the preacher can not do this, what shall he do? He must needes be assured of the doctrine, that it is of God, howe so euer his lyfe be. For throught false doctrine, many be brought to the diuell. My vncleane lyfe condemneth no man, but my selfe. Wherefoze, if I shuld needes chuse one of the two, and might none other wise bee, I had leuer haue an vnchriste to my teacher and preacher, that woulde instructe me in the right and trew doctrine, then a good and deuoute man, that wolde leade me frome the worde of god to mennes tradicions, and hypocrisye of workes. And therein Christe agreeth with me, when he sayeth, that we shuld heare them that sit in Moyses chayre (that is, those that teache the worde of god as Moyses dyd) but we shulde not do accordinge to theyr workes. Here he dothe reiecte the euell workes of the preacher, and not his doctryne whiche is of god. Wherefore thinke you dyd Paule reioyse so much, that he had receyued his gospell and preaching, by the reuelacion of Iesu Christ? Doughteteles he wolde the Jewes to vnderstande, that the doctrine he taughte, was not his, but gods. Now seing we be ascertained that the doctrine is not ours but goddes, we muste with all diligence, study and endeuour to defende and knowledg the same, against all aduersaries and flaunderers thereof, euen to blodde shod and death, as in this

this place Christ defendid al that was laid against his doctrine, and that he was not possessed of a dyuell, nor dyd speake any thinge through the dyuell. And as much as touched his personage, he let passe and medled not there with. Therefore we muste be assured of oure doctrine that we receyue, teache, or preache nothinge els but that is very trewthe. As Christ also saith of his fathers doctrine: **Thy word** Job. 12. is trewth.

Thirdely, Christ sheweth a reason in this gospel why the Jewes can not heare the worde of god and beleue him, saying: He that is of God, heareth the worde of God: and bycause ye be not of God, therefore ye hear not his word. Se here what great difference (in as much as concerneth iustificacion) is betwene the iudgement of the flesh, and the iudgement of Christ. The Jewes iudged this, that seing they came of the seede of Abraham, and the patriarkes, and that they had circumcision, therfore they muste needes be goddes people and children. But how doth Christ iudge: he saith: They be not of Abraham nor of the Patriarkes, but the children of the dyuell. And that he proueth on this wise. Because they do not heare the word of god & beleue it as Abraham dyd, but doth rather despise, set at naught and persecute the same. Wher is now the boasting pryde and arrogancy of the Jewes: what preuaileth now their circumcision? Or what helpeth it the to be vnder the lawe and bozne of the fathers: Vnely all is not worth a strawe, neither is there leste any hope at al, yf the word of god be not heard and stedfastly beleued. **So** nor Abraham himselfe shuld

Why? Jewes wold not hear the worde of God.

We muste hear god haue les word

The Sermon on

haue byn numbered amongst þe children of god, excepte he had receiued the word of god, and beleued the same, as it is witnessed in scripture: Abraham beleued in God, and that was accounted to hym for righteousness. Moreover scripture saith: There is none other way to saluacion, but to beleue in hym, whome God hath sente into this worlde. If now thou wylte knowe the children of God, frome the children of the diuell, marke this. The dyuels children can by no meanes abyde or heare Goddes worde, howe good, iuste, and holip so euer they appeare or seeme to vs. They will not haue theiʒ woʒkes rectified and condemned, although theiʒ deservie none other but condemnaciō. The chyldren of God do willingly heare goddes word, and receiue it in theiʒ hartes, and beleue it, considering that all theiʒ felicity and saluacion is set therein.

Howe þe  
children  
of God,  
are knowe  
fro þe  
children  
of the  
dyuell.

The power  
of  
Goddes  
worde.

Fourthly, this gospels declareth vnto vs the power of the worde of god, in that that Christ sayeth: If a man keepe my worde, he shall neuer see death: & that hath he confirmed with an oth. And thinkest thou that that pleased the Jewes? No, no, bycause they ascribed his doctrine to the diuell before, they coulde in no wise be pleased with such a noble commendacion of his doctrine, but were thereby the more steyrd to enuye and hatred. And lette them be angrie as long as they wyl, Christe neuerthelesse goeth forth and ceaseth not to say the treuth, howe wothe so euer they be. Therefore we (septynge all mennes wothe apart) shall conside of this texte, what our heauenly father by the worde of hys welbeloued sone Iesu Christ wyl worke in them, that heare

hear & beleue the same, he saith, They shall neuer se death. O the excellēt & noble power of gods word. from Adame, by ryght inheritaunce, we tooke our damnacion and death: so, that no man in the world by any hys works could auoyde this sentence, The wrath of god hath fallen vppon vs all. And nowe cometh Ch�ist and wil teache vs how we shalbe deliuered from the same sentence, that is, by his word. In the whiche is shewed vnto vs his passion and death, considering this alwayes, that we trewlye vnderstande and kepe this worde. There is greate power and strength in this word, Mine. for by that he excludeth the lawe of al mē, and of Moyses also, and geueth iustificacion only to this gospell. And yf we wolde well looke vppon the matter, we shall perceiue greate difference, betwene the doctrine of Moyses and Ch�ist. Moyses doth only shew sinne, in that he commaundeth and forbiddeth those thinges, whiche of myne owne power and strength I can nother doo, nor leave vndonne: And yet dothe he gyue the holy ghost, wherwith I myght doo, that he wolde to be doone. But Ch�iste in his worde dothe graunte the holpe ghoste, that I maye freelye and willynglye do those thinges, that bee both good and righteous: yea, and by the gospell hee gyuethe me remission of synne, ryghteousnes, inheritaunce, the kyngedome of heauen, and euerlastinge lyfe, & that without any my merites or desertes, of his only grace and mercy. And this can no man, nor Moyses by their lawes do. Neither doth Ch�ist aske any thinge of vs again, but that we kepe his, his, his, worde I saie.

Deathe  
through  
Adam.  
Rom. 5.

The dif-  
ference  
betwene  
the doc-  
trine of  
Moyles  
& Ch�ist



The sermon on

What it  
is to  
kepe the  
worde of  
God.  
Mat. 10

Mat. 22

And how shuld it be kept: We must in our hartes heare it, receyue it, and kepe it. The world goeth about to take it from the, whē she bringeth the to the trust in thine owne workes. But thou must be strōg bold and hardy, and suffre not Christ and his word to be taken from the, but receyue it into thy hart, & kepe it: which if thou do, thou shalt liue for euer, althoughe thou caste of this corruptible bodye. Abraham with all the Prophetes bee deade, but yet they lyue with god, bycause they beleued in Christe (which was before Abraham) and dyd ascribe theire righteousnes to hym. And yf thou do not receaue his word, thou shalt dye for euer. But peraduenture thou wilt say againe: Yt were good for a man to heare and beleue this word, sauing that so many wise and holy menne haue resisted it. But what is that to the: Doest thou not know that Christ is set as a token & shalbe of many spoken against: Thou arte not better then he. If the Jewes wolde haue stoned him to death, for his doctrine and holysome sermons, as this gospell sheweth vs, then must not thou looke to bee safe and sure frome aduersities, but muste suffre as he dyd, seyng the seruante is not aboue or more thē hys master. And to make an end: In the only worde of Christ is gyuen vnto vs remission of synnes, righteousnes & everlastyng lyfe yf we beleue therein, and will in no wyse be pulled from it. which I pray almighty god, throughe Iesu Christ, to graunte to vs for euer. Amen.

The gospell on Palme sondaye is the same,  
whiche is before on the fyrst sonday of Aduent.

Easter day.

The gospell on Easter day Math. 28.



V

pon an euenyng of Mar. 15  
the . Sabbathes, whi Luc. 24  
the dawninge the 17th Joh. 20

day of the Sabbathes, came Ma-  
ry Magdalene, and the oither  
Mary to the sepulchre.

And beholde, there was a great  
earthquake. For the angell of  
the lorde descended from heauen, and came and rowled baie the  
stone from the doze, and sette hypon it. His countenance was lyke  
lyghdrenyng, and hys sayment whytte as snow. And for feare of him  
the keepers were astonysed, and became as dead men.

The angell answered & said vnto the women. Feare ye not: for Mar. 16  
I know that ye seeke Iesus which was crucified: he is not here, he Luc. 24  
is risen, as he sayd. Come se the place, wher that the lorde was laid,  
& go quickly and tel his disciples that he is risen agayne from the  
dead. And behold, he goeth before you into Galilee, there ye shall se  
him. Lo, I haue tolde you.

THE EXPOSITION.



The Euāgelistes haue with great  
diligence written of the resurrec-  
tion of Chyriste: and not without  
great and euident causes. For it  
is an article of great grauitie, &  
in the knowledging of our faith,  
one of the chieffest: to beleuee

The re-  
surrectio  
an article  
of fayth.

that Chyrist rose from death, and is become the first  
frutes of theim that sleepe. And that it is an article  
of great weight, and not easy to be vnderstand (in  
especiall of a fleshy man) so many actes and ensam-  
ples in this history declareth it, that further prooffe

1 Cor. 15

b. v. o; more

- Luc. 24.** or more euident declaracion doth not neede. Ys it not written in the Gospell of **S. Luke**, of the women, that when they had declared to the Apostels, that, which they had scene, their wordes were counted as wordes of no reputation or treuth? **Yd** not **Luc. 23.** Christ himselfe shew them befoze, that all that was written by the prophetes of the sonne of man, shuld be fulfilled, and that he shulde bee deliuered vnto the heithen, and shuld be mocked, and when they had scourged him, that they shulde put hym to death, & that vpon the thyrde day he shuld rise againe: Yet this notwithstandinge, they didde not beleue, but through seinge, touching, handelynge, and finally through many wordes and greate miracles, at the laire were brought vnto the fayth. Yea, the angell here was not beleued butyll suche tyme, that Christ himselfe came and confirmed the Apostels in the faithe. Therefore this article of the resurrection is not so hard to be taken and vnderstanded, but it is as needefull and necessary to oure iustificacion and saluacion. For without we do comprehend and beleue this article, we shall neuer be holly, iust or blessed.
- Rom. 4** **sed.** And this proueth **S. Paule** to the Romaynes, briefly, but with wordes of greate efficacy and power, saying: Christ was giuen for our synnes, and raised vp for our righteousnes. Wherin he sheweth two thyngs. fyrst, he ascribeth to the passio, death and blode of Christ, remission of synnes, which undoubtedly by none other worke or deseruing maye be taken awaye, as **Cla** witnesseth: He is wounded for our offences and smitten for our wickednes. **Sec** condarplye, he assigneth vnto the resurrection of Christ
- Thos**  
**row** the  
**resurrec**  
**tion of**  
**Christ**  
**he haue**  
**obeyned**  
**the iustifi**  
**cacion**

**Easter daye.**

Christ, our iustificacion, Wherout it doth folowe of God.  
that the death of Christ, how profitable so euer it be Esa. 53  
profiteth me nothing, except that the same sauour  
and my Lorde Iesu Christe had risen from deathe.  
Therefore yf I desire to bee discharged and louscd  
frome those synnes that do stirre and pricke me, so None a  
man shal  
be deliue-  
red from  
synne.  
is it requisite and needefull, that I beleue that to  
be doone alonly throughe the passion and death of  
our Lord Iesu Christ, without any worke oz deser-  
uyng of man. And furthermore: If I be made righ-  
teous, the same righteousness is obtained throughe  
the resurrection of Christe. Now, seing that our sal-  
uacion commeth and is brought to passe throughe  
the death and resurrection of Christe, so is it, beye  
necessary, that I with a pure faith & confidence do  
vnderstande and beleue it. For very little profit  
cometh of an historicall beliefe. For the dyuell know-  
eth and beleueth it, and yet it profiteth hym  
nothyng at all. Ye, howe mannye be there a-  
mongest vs, that bee named Christian men, which  
doo confesse and knowledge, that Christe rose  
frome deathe, and yet shalbe damned: Wee do  
confesse and knowledge the resurrection, but the  
merites thereof, we doo cleane take awaye, and  
condemne. Howe so: Throughe trustinge in  
workes, to the whiche wee ascribe ryghteous-  
nes. And therefore yf thou wylte goe the highe The and  
me hath  
God se-  
ued with  
his reue-  
rection.  
waye, and pull nothyng frome the merites of  
Christ, thou must beleue not alonly that Christ dy-  
ed and rose agayne, but that hee dyed and rose  
for the (for the I saye) and all sinners dyd bee

**plea.**

pleasure and seruice therewith. For through hys  
Leache he tooke away thy synnes, and by his re-  
surrection he hath iustified the. Yea, throughe  
his resurrection, hee entringe in his kyngedome,  
myghtelpe hath declared, that all power in hea-  
uen and in earthe is geuen vnto hym, and also  
that he hath ouercome synne, death, hell and the di-  
uell. And finally, that there is nothinge, which is  
not subiect vnto hym; and that he, as a Lord of hea-  
uen and earth, mercifully keepeth and saueth his,  
and maketh theym partakers of his kyngdom. On-  
ly requirynge of vs, that we beleue in hym, and dye,  
as concernynge our synnes, and walke in a newe  
lyfe. Vnto this pertaineth the sixte chapiter to the  
Rom. 6 Romaines, in the which Paule toucheth this arti-  
cle of the resurrection very highely, amongst other  
thinges, sayeng: If we be dead with Christ, we be-  
leue that we shall lyue also with hym, and are sure,  
that Christ raysed from death, dieth no more: death  
shal haue no more power ouer hym. For as touchig  
that he died, he dyed concerning sinne, once: But as  
touching that he lyueth, he lyueth vnto god. Like-  
wylse ye also, count your selues to be euen deade, as  
concernynge sinne, and to lyue vnto God, throughe  
Jesu Christe our lord.

God ser-  
ueth vs  
by hys  
angels

Secondarly, we se here in this gospell, that for  
bicause this article of the resurrection is so harde  
of the flesh to be receiued, how mercifully and meek-  
ly God through his angell handeleth and increa-  
seth the women, that brought spices and anoynte-  
mentes to the sepulchre of the lorde, playnlye and  
manifestly shewing by wordes and signes, that his  
only

**Easter daye.**

only son Chyrist was risen. Who wold now (I pray  
you) dispaire of suche a gentle and merciful father?  
which so patiently suffering our infirmities, and so  
louingly exhortinge and instructing vs: Whom  
wolde not this greate and inestimable charity pro-  
uoke to beleue: The women that bought this an-  
oyntment and came to anoynt Chyrist, surely had an  
honest intente. And their going and hasting to the  
sepulchre, doth plainly shewe the hartye loue that  
they bare vnto Chyrist, yet not withstanding, they  
did it after a fleshely manner, and vtterly withoute  
any righte faith. For yf they had had faith, they  
wold haue remembred the words, that Chyrist spake,  
howe that he shulde rise the thirde day, and go be-  
fore theym into Galile. But these wordes they for-  
gatte, and prepared them selues to anoynte Chyrist,  
which was not commaunded vnto them to do. But  
so mannes reason is ofte wonte to do. For it doth of-  
ten that, which it shulde not do: and that, whiche it  
shulde do, it ouerpasseth and leaueth vndone. In so  
muche that our lord god, to oppresse this curious  
rashnes and curiounes, commaundeth in the lawe  
that we shulde not do that, that seemed to vs good  
Yet notwithstanding, so good is our god, that he  
doth not for this curiosity and vnfaithfulnes reiect  
these women, but thzough the aungel entyseth and  
leadeth them fro this carnall and fleshly seruing of  
god, vnto his worde. Which thinge is here doone  
after this manner. When these good women went  
toward the sepulchre, & said one to an other: Who  
shall roule vs the stone from the graue? Lookyng  
backe, they sawe that the stone was rouled awaye.

**And**

Mat. 28

The curi-  
osity of  
men.

Deut. 12



The sermon on

And they going into the sepulchre, they saw a yong man sitting on the ryght hand, whych had a longe white garment vppon him, and they were abashed. But he said vnto them: Be not ye afrajd: Ye see Iesus of Nazareth which was crucified, he is risen he is not here. Beholde the place where they layde hym. &c. Here mayst thou hear and se, that god sent not his angell alonly to roule of the stone from the graue, but mooste chiefly to enforme and instructe the women, and to manifest and shewe vnto them the gloriois brightnes of his resurrection, whych the angelicall synnyng besture dyd signifye. Here marke, how diligently it is written here, how and in what manner a man muste be iustified and saued. First, there is written, howe the women were sore abashed. Suche troblinge and abashing, the preaching of the lawe bringeth forth, when my synnes thereby be made euident and playne. Yea trewelye, whome shuld it not make afraid so many commaundementes in the lawe enioyned to vs, and are impossible of vs to be brought to passe, or doone, and yet neuertheles, that sentence remaineth immutable: Cursed is he that continueth not in all the wordes of the lawe, to doo them: Nexte nowe foloweth the aungels (who represent and signifye the preachers of the gospel) with their comfort and consolacion, sayng: Be not afraid. A ioyfull and glad tidings that we shall not discomfourt vs for our synnes. But frome whence commeth these ioyfull and mery tydings: from Christ our lord, which was deliuered for our synnes, & rose for our iustificacio, With such preachinge of the resurrection, the Aungel com

What y  
shynge  
besture  
signify-  
eth.

Rom. 3.

Deu. 27

Angeles  
are prea-  
chers.

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Easter daye.

comforteth these women, bringeth them in remembrance of the wordes that they had aforetyme heard of the resurrection. Moreover, he doth confirme his words with a signe, when he sheweth them the place where Christ was layd. Doye think that this was not a gentle way to instruct these women, patiently to bear their infirmity, & by that meanes to make them to beleue the resurrection? Lyke as Christe shew his aungels and miracles did instruct these women and the apostels, so wil he likewise do dayly vnto vs thzough his word, so we as obedient children, obey and belue his worde, and seeke our saluacion none other where, then alonly in the merits of Christe.

A signe.

Thirde nye, it foloweth nowe that the women were entoynd by the aungell, to go and declare the rysynge of Christe, not to the disciples allonly, but also in especiall to Petre, which for the denyng of the Lorde, was in greate feare and heauines. Here oute wee maye learne howe necessarye the preachinge of the resurrection is. And contrarie wyse, what a miserable calamitye it is, where the glory of the resurrection is not known. For the apostels, which were in so great heuines, & feare of death for their synne, coulde by none other means receiue comfort & tranquillite of conscience, then by hearing the tidinges of the resurrection of Christ. And who can deny that they, yf thei had ben demaunded as he was, had not al don as Peter did? Did thei not forsake Christ? Fled not thei fro him? If they fled, then dyd they sinne, after the sayinge of Christe: This nyghte shall yee all bee  
offen-

Women  
becam a  
postelles

Ma. 26

offended in me. for he that is offended in Chyſte,  
**Mat. 11** must nedes ſyn, for it is wrytten: Blessed is he, that  
 is not offended in me. Then go to. If ther was ſyn,  
 ſo was there likewise feare and panges of deathe.  
 So that it is neceſſarye that theſe troubled conſci-  
 ences muſte nedes receyue comfozte throughe  
 the preachinge of the paſſion and reſurreccion of  
 Jeſus Chyiſte. As if the aungell ſhulde ſpeake  
 to the women: Get you hence ſoxtely to the trou-  
 bled apoſtels, and ſaye vnto them, Chyiſte is a con-  
 querer ouer ſinne, hell and the diuell. Moreouer  
 byd them be of a good chear: for Chyiſt is riſen fro  
 death, & the prophecy of Oſeas is fulfilled, ſaying:  
**De. 31.** Death is ſwallowed vp in victory. Deathe, where  
 is this ſtinge? Hel, wher is thy victory? Tel them al  
 ſo, that Chyiſt himſelfe wil go befoze them into Ga-  
 lillee, wher they ſhall ſee him. and haue theſe things  
 declared of him: and that they plucke vp their har-  
 tes and doubt not of his reſurreccion. On this  
 wiſe doth the aungell teache the women to preach,  
 inſtructing them, what they ſhulde ſaye to the apo-  
 ſtels. Marke, howe that a pꝛieſtly office is here in-  
 ſoynded to the women. But who did conſecrate them  
 pꝛieſtes: the byſhoppe of Rome? No. Who then?  
 God, throughe his ſonne Chyiſt, oure Byſhop. for  
 who ſo euer beleueth in Chyiſte, and throughe hys  
 worde hath receiued the holy ghoſte, pertayneth to  
 thoſe people and flocke, of the which **S. Peter** ſpe-  
**1. Pet. 2** keth without any difference of kindes, be they men  
 or women, ſaying: Ye are that choſen generacion,  
 that kingely pꝛeſthod, that holy nacion, that pecu-  
 lier people, that ye ſhulde ſhew the vertues of him,  
 which

All Chyiſt  
 can me  
 be pꝛe-  
 ſes.  
 1. Pet. 2

the sonda after Easter.

whiche hath called you oute of darkenes into hys  
meruallous lght. Wyd not Anna the prophetisse **Luc. 2.**  
exercise this priestely office? Wyd not the foure  
doughters of Phylip prophesy? And as touchinge **Act. 12.**  
that, S. Paule doth not permit a womā to speake **1 Co. 14**  
in the congregacion, ther eout it doth not folowe,  
that it is not laudfull for women to confesse Chzist,  
but that euery thinge shulde be doone in good or-  
dre. for it is meete and conueniente for women, to  
holde their peace when men be present that exerci-  
seth the office of teachinge. But if suche menne  
shulde faile, who wolde forbydde women to teache?  
for suerly the aungell that commaunded the resur-  
rection to be declared to the apostels by the womē,  
was no foole. finally, we altogether (whether we  
be men or women) must confesse, that we be regene-  
rate into a liuinge hope, thzough the resurrection  
of Chzist Iesu, from death. for in this confession  
and knowledge (as S. Peter saith) consisteth and **1 Pet. 1.**  
standeth our iustifieng and saluacion.

The fyfte sonda after Easter.

John. 20.



The same day at nyghte, whiche was the  
fyfte day of the Sabathes, when the do-  
ctes were shut, wher the disciples were asse-  
bled rogyther for feare of the Jewes, came  
Iesus, and stode in the myddst and sayth  
vnto them: Peace be vnto you. And when  
he had so sayde, he sheweth vnto them hys  
handes and hys fyde. **Luc. 24**

I. i.

Then

The sermon on the

Then were the disciples glad, when they saw the lord. The said  
 Eia. 61 Jesus to them againe. Peace be vnto you. As the father . sent me,  
 Mat. 11 euen so send I you also. And when he had sayd those words, he brea  
 Luc. 4. thed on them, and sayd vnto the: Receaue the holy ghost. Whose so  
 Jo. 17. euer synnes ye remitte, they are remitted vnto the. And whose soe  
 uers synnes y ceetaphe, they are retayned.

THE EXPOSITION.

The  
 weakne-  
 ses of y  
 disciples

**F**irste of all, here we maye marke and se an ex-  
 ample of incredulitie in the apostles, and  
 howe meekely Ch�ist suffereth their imbeci-  
 lity and weakenes, and dothe not straight wayes  
 caste them of. The women shewed them that Ch�ist  
 was risen from death, and that it was shewed and  
 Luc. 24 tolde them by the aungel, but (as S. Luke witness-  
 seth) they toke their wordes for a test, and dyd not  
 beleue them. Yet this notwithstanding, at the hea-  
 rypng of it, they were gathered together. But howe  
 very priuely, and with the dozes shutte. Why for  
 For fear of the Jewes. Lo, behold and marke, here  
 ye haue excellently set forth the power and myghte  
 of the fleshe. For the Apostles, though the women  
 hadde shewed theym, yet dyd not they beleue, that  
 Ch�ist was risen from death. Whereouer they were  
 stryken with so great feare, that they gathered to-  
 gither priuely, and ther abode with the dozes shut  
 to theim. Whoe dare nowe be so bolde, as to saye,  
 that the fleshe can do any thynge, in thinges pertay-  
 ning to our iustifyng? They that be after the fleshe,  
 Rom. 8 are fleshly minded, as Paule witnesseth. Nowe if a  
 fleshly man be fleshly minded, he can not lyghtly be-  
 leue in Ch�ist, which rose from death, & was the first  
 of the dead that rose, as the same S. Paule likewise

decla-

firste. Monday after Easter.

declareth in the actes of the Apostles. And in this Act. 16.  
poynt must the holy ghost worke. For when he tho-  
rough the word is giuen vs, & hath made vs newe  
creatures, then shall we no more feare men as the a-  
postles here do, but we shall feare god, not as a ser-  
uant feareth his maister, but as þe welbeloued son,  
whiche diligently will take heede and beware, that  
he doth not that thing, that shall prouoke his father  
that is in heauen to angre. Such feare doth Chyrist  
teache vs, sayng: feare not them that kille the Mat. 10  
body, but rather feare him that hath power to kyll  
both body and soule for euer. Surely all they that  
be lightened with þe holy spirite, are bold, & do wout Boldnes  
of them  
that bee  
lightened  
w<sup>th</sup> the ho-  
ly ghost.  
Actu. 5.  
any feare persist and perseuere in the knowledging  
of the trewth and the gospel. Yea very then, when  
they suffre and are rebuked for the truth of the gos-  
pelles sake, as the Apostles did: as the actes of the  
Apostles witnesseth: They departed from the pre-  
sence of the counsaile, reioysing, that they were wor-  
thy to suffre rebuke for his names sake. Nowe by  
cause that the apostles had not so greate strengthe  
and faith, Chyriste cometh and appeareth, commen-  
ding and announcynge his peace vnto them. And  
also giueth them his holy ghoste, which afterwarde  
vppon Witsondaye, shulde be confirmed in theyr  
hartes, that nothinge shulde be lefte behinde, wher  
throughe theyr saythe myghte bee increased. Here  
wee muste needes bringe in saincte Thomas wyth  
his incredulitie, which wolde not beleue, vnto suche  
tyme he saw and felte. Now goodly I pray you did  
he take heed vnto Chyristis wordes, & kepe in remem-  
brance þe Chyrist had said, namely þe he shuld be deli-

l. ii.

uered

The in-  
credulitie  
of Tho.



The sermon on the

**Luc. 18.** nered vnto the Gentiles, & they shuld mock him, & put him to death, & that the thirde day he shuld rise. Yet neuertheles Christ did him lyke seruice, as he did the other. For eight daies after he came & saide  
**Joh. 20** vnto Thomas: Reache hither thy hand, and put it in my syde, and be not vnfaithfull, but beleue. Here is the hart of Thomas opened, so that he crieth out and saith: My lord, my god. Out of all these things it must needs folow, that we (concerning our nature and kind) are euell and very mischieuous, and euer prone to incredulitie and misbeltefe, and that we cannot with our owne power attaine vnto faith, except thzough the word of god, the holy ghoste be geuen vs, and that he lykwise as Christe serued the Apostels, maye serue and assiste vs also.

The corruptnes  
of the  
flesh.

Frute of  
the resur  
rection.

Peace.

Secondarily, we haue in this gospel the frute & commoditie of the resurrection, that is to say, peace and tranquillity of our consciences, which is her thze times pronoüced to þ Apostels. To haue peace with god is no other thing, then to beleue þ Christe died for vs, and rose from death: for our iustificacio in so much that now we sin can neither accuse vs, nor condemne vs. But who giueth suche peace: Christ oure lord. Whereby? By his worde, in the which the merite of his passion and resurrection is freely offred & guen vnto vs. Likewise in the same word the holly ghoste is guen vnto vs, which worketh faith in vs, whiche faith comprehendeth the mercy of god in Christ, and to Christ thee casteth by hyr eyen, in hym thee putteth hyr truste and confidence, and finallye, thee knoweth all her synnes to be forgyuen by Christe. Wherefore then shulde  
not

the sond ay after Easter.

not the conscience haue peace? If he knewe and  
tooke God firste for a straight iudge, now he kno  
weth him and taketh him for a louing and merct  
full father, that mercifully wyl defende and saue  
her, and that by Chyist. This peace doth S. Paul  
praise and wissheth to all christian menne, when he  
writeth in his epistles: Grace and peace from God  
the father, and frome oure lord Iesu Chyiste. By  
grace(yf we do beleue)we obtaine remissio of synes,  
whom the peace aforesaide foloweth. Where oute  
marke, that they that intende to obtaine remission  
with their woakes, haue not this peace, as witnes  
seth scripture: The wicked me haue no peace, saith  
the lord: But how maye this be? Bicause they go  
about to obtaine remission & peace with God, tho  
row deseruing of woakes, which is vnpossible. So  
longe as no man can do so muche as he is bounde  
for to do, so long must he needs doubt & be vncer  
tayne, whether he please & be acceptable vnto God  
or no. And in so doubtyng, I pray the, how can thy  
harte and conscience be pased and at reste, when  
thou arte doubtfull, whether thy synnes be forgi  
uen the or no? Wherefore it is faithe that getteth  
this peace, whiche cleaueth and hangeth to the re  
surrection of Chyiste, and not to deseruing of wo  
akes. Thirdey and last of all, here we may se and co  
sioze, in what manner of wise the apostels were sent  
forth to preache the gospell. As the father sente me  
(saith Chyiste) so doo I sende you. But howe was  
Chyist senter: That he shulde preach repentaunce &  
remission of sinne. That selfe same preachinge (for  
as much as it is contrari to our reaso and capacity

Grace  
peace.

Esa. 47

Where  
doubt is  
cannot  
be a pa  
cedied co  
science.  
Rom. 5.  
2. Tel. 4  
The sen  
dyng of  
the apo  
stels.

The sermon on the

which alwayes trusteth in the deseruinge of oure  
 workes) did so stirre bp against Chryste all Ierusa  
 lem and Jewry, that they named not him allonly a  
 false deceiuer of the people, and possessed with a di  
 uell, but also after so greate benefites doone vn  
 to theym, mooste dispiterfuly crucified him, and put  
 him to deathe. Neuertheles yet muste we confesse,  
 that this pooze, dispised, scourged, and crucified  
 Chryste, had auctoritie and power of the father, to  
 Luc. 14. forgiue sinne. After this manner wise also are the  
 apostles sent forth that in the name of Chryst they  
 shulde preach repentaunce and remission of sinnes  
 Luc. 22. to all people, beginnyng at Ierusalem. &c. Further  
 more that they shulde haue lykewise power also as  
 Chryste had: That is to saye. power throughe the  
 word to forgiue and retayne sinnes. Also as Chryst  
 was dispised & persecuted, that they euen so shuld  
 of the worlde be dispised and persecuted. But thou  
 wilt saye. Can the priest forgiue sinne: Doeth not  
 that alonly pertayn vnto god: I aunswere: Truth  
 it is, that throughe Chryst we haue remission of sinne  
 yet notwithstanding, ther must ministers be in this  
 busines, by whome this precious treasure must be  
 published, opened and distributed. The minister of  
 the gospel (as concernynge his owne power) doth  
 not forgiue sinne, but through the commission and  
 worde of Chryste. Therefore when thou hearest  
 the gospel out of the mouthe of the preacher, and  
 beleuest the worde, whether it be openly oz priuately  
 ministred, thy sinnes be forgiven the. And thou  
 hast not here respect vnto the persone that denoun  
 ceth the remission of sinnes, but vnto the commaun  
 dement

Who  
 doth for  
 giue syn.

Myse sonday after Easter.

dement and word of Chyist. And thou doest not here receyve and heare the preacher, but Chyist himselfe as he saith : He that receiveth you, receiveth me. And although þe preacher be he þe alöþe in the mouth absolueþ the, & declareth and promisseth the remission of synnes thzough the worde, yet Chyiste is he that fulfilleth it, which hath committed this thing to the minister here to be done with his word. Here to pertaïneth that Chyiste saith: Whose synnes so ever you remitte, they are remitted vnto them: And whose synnes so ever ye retaine, they are retayned with the which wordes he declareth him selfe, how & in what maner shuld we vnderstande the promise made vnto Peter. Peter in the perio a steed of all þe apostels saide: Thou arte Chyiste the sonne of the liuinge God : Lykewise in the persone of Peter was gyuen power to all the Apostelles, to open and shutte heauen, which thinge so to bee, is here by this gospel manifest and playne. Finally, the Apostelles are sente to preache repentaunce, and to forgyue synnes, and that not of theym selues, but by the power of Chyiste, and by his worde.

The ch-  
maunde  
meure  
word of  
Chyiste  
forge-  
ueth syn

Mat. 16

The seconde sonday after Easter.

John, 10.

**I** Am, the good shephard. A good shephard geneth his lyfe for the sheepe. An hyred seruaunt, and he which is not the shepharde, neyther the sheepe are hys owne, seeth the wolfe comynge, and leaucth the sheepe, and flyeth, and the wolfe catcheth and scattereth the sheepe. The hyred seruaunt flieth, because he is an hyred seruaunt and careth not for the sheepe. I am the good shephard and knowe my sheepe, and am knowen of myne. As my father

Job. 24  
Ex. 1. 4

know,

know.

The sermon on the

2 Tim. 2 knowe with me, euen so knowe I also my father. And I geue my  
Mat. 11 lyfe for the sheep. And other sheepe I haue, whych are not of this  
Mat. 10 folde, them also muste I bringe and they shall heare my voice, and  
Luc. 10. there shall be one folde and one shepheard.

THE EXPOSITION.

The  
good  
shepherd  
The hier  
p. uge.

**I**n this similitude firste of all, a good shep-  
herd and a hyred seruaunte be compared, and  
the nature and propertie of both be described. But  
this is to be noted, that this present gospel is part  
of the similitude, which Christe in the 10. chapt. of  
John, put forth to the Phariseis, of the doze, the  
sheepfold, the shepheard and the porter. For the  
Phariseis herde and taught the lawe, but they vn-  
derstood not Moyses, which did not allonly require  
of them the outward workes, but rather the affec-  
tion of the harte. Wherof it came, that they coude  
not teache the rightousnes of faith, that was accep-  
ted befoze god, noz yet could print it rightly in peo-  
ples hartes. Then for as muche as in the steepe  
of this rightousnes, they taughte the righteous-  
nes of workes, and soughte saluacion by an other  
meane, then by the seede of Abraham, promised vn-  
to theim, willing other also to seke the same. Ther-  
foze Christ sayd not withoute a cause in the begin-  
ning of this similitude, that they entred not in at  
the doze, but that they were theues & murtherers.  
For there cannot be begonne oz raysted hyppie in the  
church greater mischiefe oz murther, then to teache  
to trust in workes. Of the which doctoures Paule  
Dogges speket, when he saith: Beware of dogges, beware  
of euil workers. He calleth the false prophetes dog-  
ges

second soday after Easter.

ges, that for theyr owne lucre and aduantage, wil  
not teache the people the righteousnes of faith,  
but the righteousnes of woꝝkes, against the whol-  
some doctrine of Chyſte. And Chyſte called thein  
hyred ſeruauntes. Wherefoꝛe: foꝛbycauſe they  
care not foꝛ the ſheepe. bycauſe they regarde not  
the helth and ſaluacion of the ſheepe, neyther wyl  
daunger them ſelues therfoꝛe. And ſo it is wytten  
in the prophete: Her prophetes are lyghte perſones Soph. 3  
ac. foꝛ the hyred ſeruaunt carteth while he findeth  
aduantage, but when he percepueth none aduan-  
tage, he flyeth awaye, ye thoughe the wolfe ſhuld  
eate vp all his ſheepe. But Chyſt doth not ſo, foꝛ he  
ſaith: I am a good ſhepherd. ac. Surely alonly  
Chyſt is the good ſhepherd, foꝛ he hath got and  
obteyned foꝛ his ſheepe thꝛough his death, the pa-  
ſture and feeding of euerlaſtinge lyfe. Out of this  
office of Chyſt, we may knowe, what mynde Chyſt  
beareth toward vs. foꝛ he beareth vs ſuch affecti-  
on, that he will ſaue vs, and not deſtroye vs. Howe  
doth he conſirme that vnto vs? In feedinge, & dy-  
inge. Feedinge is in the ſcripture a common terme, Feeding  
and is as much to ſaye, as to teache goddes word  
rightly, without mingling therewith falſe doctrine.  
as thou ſeeſt in the laſte chapiter of Iohn, where  
Chyſte ſaith: Peter feede my ſheepe. And in the  
actes of the apoſtels: The holpe ghoſte hath ſette Act. 13.  
you to be byſhoppes, to feede the congregation of  
god. With this feedinge, with this doctrine, hath  
the god fyrſte ſerued his ſheepe, and afterwarde, with  
his death and ſheddinge of his precious blode that  
they being ſaued foꝛ euer, ſhulde not be a praye to  
I. v. the



The sermon on the

the wolues. Who to dye, wolde not beleue such a Shepharde? Who wolde desire other feeding? Now compare Christ and the hired seruante together. Christe seeketh the commoditie and profyte of the Sheepe: The hiredlynge seeketh his owne wealthe and commoditie. The one hath the worde of lye, the other of condemnation. The one quickeneth, the other slayeth. The one refresheth and comforteth, the other chargeth and troubleth mennes consciences. The one abideth with the Sheepe in al need and necessitie, and the other flyeth away. Briefely, Christ is alonly the good Shepharde, which thorough his doctrine and death, hath made vs iuste, righteous and holle.

Secondarily, wee haue here in this gospel a meruailous comfortable saying, in that, that Christe repeareth that he is the good Shepharde &c. In the which wordes he declareth, what thought and care he taketh for his Sheepe, that they be well kept, and haue good feeding. And that wee shulde vndoubtedly bee surer, that he careth for his Sheepe, he toucheth and addeth, that he knoweth vs none other wise, then the father acknowledgeth him, and hee the father. For Christe and the father be one substance vndeuided, so that Christ can not be separated from the father, nor the father from Christ. For if Christe coulde be separated from the father, then coulde there not be one god. And that meaneth the father, when he sayeth: Here is my welbeloued son in whome I delite, heare him. Whiche is euen as much to say, as to heare & obey Christ my son, is to heare and obey me. Likewise here the son meaneth the

second sonday after Easter.

the same thinge, when he sayeth: **I** and the fa- Job. 10  
ther are one. Also to Phylippe he saith: **Phy-** Job. 14  
lyppe, he that seeth me, seeth the father. Here-  
oute thowe mayest lyghtely gather, howe that  
Christe acknowledgeth the father, and lykwyle  
howe the father acknowledgeth Christe. Nowe  
**I** Christ knoweth vs, as he knoweth the father, &  
the father knoweth Christe, so muste wee needes  
be one body and one substaunce with hym: Nea-  
euen his brethren. Then when **I** am one body, and  
one substaunce with Christe my lord, when **I** am  
Christes brother, will not he defend me: wil he for-  
sake and leaue me withoute comforte? No suerly,  
but will knowe me, and stand by me, vntil the con-  
sumacion and ende of this worlde. So that and if  
**I** as a shepe were in the myddest of the wolues, ther  
were no ieoperdy, only yf this Christ wold acknow-  
ledge vs. But howe can **I** bring that to passe, that  
**I** may be the brother of Christe and grafte in him,  
and that **I** maye knowe hym, as he knowethe  
me? Or howe doth he acknowledge me? Before  
the foundation of the worlde was layde, he dyd  
electe me, and pzedestinate me to saluacion, of 1 Tim. 2  
his greate mercye, withoute any deseruing of wo-  
kes. And after that he became manne, he called me  
throughe his worde to the same saluacion, so,  
that yf **I** nowe beleue in him, he and **I** bee one.  
This to beleue frome the botome of oure hartes, What  
is to knowe Christe, in the whiche knowledge is to  
consisteth oure ryghteousnes and saluacion, as knowe  
yt is wytten in the gospels of John: **Thys is** Christe:  
the euerlastynge lyfe, that they knowe the, Job. 17  
that

The sermon on the

The calling of  
the Gentiles  
by the  
Gospel

that thou only arte the trewe god, and whom thou  
hast sente Jesu Christ. Thyrdly, wee haue here the  
callunge of the Gentyles, how that they shall come  
to the knowledg of theyr synnes, and to the grace  
and mercy of the gospell, that the church gathered  
of the gentyles and of the Jewes, shalbe made one  
flocke, and haue one shepheard. But here marke  
and take hede, in what manner this calling shalbe.  
Christe alone must brynge it to passe and performe  
yt, as he saith: I haue yet other shepe that be not  
of this folde, and those same must I bryng also. ac.  
Christe muste brynge the gentils, whereout it folo-  
weth necessarily, that the gentiles of them selues,  
without they be brought by Christe, can not come.  
And yf they can not come of them selues, it is mani-  
fest and playne, that we throughe grace and mer-  
cy be iustified and saued, as saith S. Paule: By  
Ephe. 2. grace are you saued throughe faythe, and that not  
of your selues, for it is the gifte of god, not of wo-  
rkes, least any man shulde boaste him selfe. Now yf  
we are called to righteousnes and euerlasting lyfe  
by grace, why do we then boast vs of oure wo-  
rkes? Wherunto is now free wil become: why do not you  
leauie Christe his honour? Wylte thou become a  
theefe, and pryncely steale awaye Christes honour? Is  
it not sufficient, that the pharisees, those glorifiers  
in wo-  
rkes, are called theues? If ye are wyse, take  
counsayle with the scripture, and beleue the same, if  
ye will be saued, which saith: No man knoweth the  
father, but the sonne, and to whome the sonne wil  
reuele it.. Marke diligently that he saith: To who  
the sonne wyl reuele it, And in this gospell he saith  
also

Joh. 14

second sonday after Easter.

also. **I, I, I** my selfe muste bringe them. When  
Christe doth bringe vs through his word and spi-  
rite, then do we heare his voyce, then do we willing-  
ly obey him, and mortefie the old Adame in vs. To  
make shorte, we lyue according to goddes will and  
pleasure. Some there be that suppose, that by this  
sentence (Ther shalbe one flocke and one shepard)  
is promised thzough out all the worlde, vnitie and  
concorde in the doctrine and faith of Christe, but  
they be deceyued. For this sayng is fulfilled, when  
both the Jewes and gentyles are called by the word  
of god, into the communion of one churche: And  
in thende of the worlde, finally it shalbe fulfilled,  
when the faithfull, as well of the Jewes as of the  
gentiles, shalbe disseuered & diuided from the kid-  
des, that is, from the vnfaithfull, and taken into  
the kingdom of Christe. Whiche God the father  
graunt vs, thzough Iesus Christ our Lord. Amen

Unitie &  
concord  
in the doc-  
trine of  
Christe  
saythe is  
not to be  
looked for

The thirde sonday after Easter. Ioh. 16



After a while ye shal not se me, & agayne after a  
while ye shal se me: for I go to the father. The  
sayde some of hys disciples betwene them sel-  
ues: What is this, that he sayeth vnto vs, after  
a while ye shall not se me? and agayne, after  
a while ye shal se me: and that I go to the father?  
They sayde therefore, what is this that he saith  
after a while: we can not tell what he saith. Iesus perceaued that  
they wolde aske hym, and sayde vnto them: Ye enquire of this be-  
twene your selues, because I sayde: After a while ye shal not se me,  
and agayne. After a while ye shall se me. Merely verely I say vnto  
you, ye shall weepe and lament, but contrary wyse, the worlde shall  
reioyce. Ye shall sorowe, but your sorowe shalbe turned to ioye.

Ioh. 7.

Ioh. 16

The sermon on the

A woman when she travaileth, hath sorowe because her hotten  
is come, but as lone as she is deliuered of the chyld, she remembereth  
no moze the anguye for ioye that a man is borne into the world.  
And ye now therefore haue sorowe, but I wyll se you agayne, and  
your hartes shall reioyse, and your ioye shall no man take from  
you.

THE EXPOSITION.

Christe  
sheweth  
his passi-  
on & re-  
surrectiō  
to his dis-  
ciples.

**I**n this gospel diligently we shall note four  
things. First, how Christ shewed before un-  
to his disciples his passion and resurrection. Fur-  
thermore in what wise through his resurrection, he  
should reign in his kingdome, and go to the father.  
This sermon and teaching muste needes be verie  
necessary, whē Christ so oftentimes and with so ma-  
ny wordes repeteth it, and sheweth yt his disciples.  
Yea truly it is verie needful, considering the infir-  
mitie of our flesh, and the hard vnderstandynge of  
these articles. Wherefore Christe, after the manner  
of a faithfull maister and instructoure, ceaseth  
not continuallye to inculcate and drue into the a-  
postles hartes suche artycles, that in all poyntes  
he mighte trulye and iustelye execute hys office.  
And this is the exposition and meanyng thereof.  
After a little while I shalbe deliuered vnto the  
Jewes, and they shal condemne me, scourge me and  
at the last crucify me. And lykewise as Jonas was  
three dayes and thre nyghtes in the belly of the  
whale, so shall I be thre dayes, and so man-  
ny nyghtes also in the hart of the earth. And that  
is the same that I say vnto you: After a little while  
ye shall not see me: and yet after a litle, that is,  
the

Mat. 21

second soday after Easter.

the thirde daye whan I am risen frome death,  
 yee shall see me: But that shalbe no great whyle,  
 for I muste go to the father, and receaue my king-  
 dome, whiche is spirituall. With the whiche, hee  
 instructeth and teacheth his dysciples, what ma-  
 ner of kyngedome hee shall haue, and in what  
 wyse he shall entre into it. The kyngedome of  
 Chyrste lyeth herein: That Chyrste hath ouer-  
 come sinne, death, hell, and the dyuell, and  
 hath all the auctorite and power of the father,  
 in heauen and in earthe, that hereafter he beinge  
 ordeined the moste mighty kinge vpon the hoilye  
 hyll of Sion, shuld strength and rule his faithfull  
 and electe, through the holy ghoſte. And into this  
 kygdom he hath entred through his passion, death,  
 and shedding of his blode, as the prophete Dauid  
 sheweth before. He shall dlynke of the brooke in the  
 waye, therefore shall he lyfte vp his heade. The A-  
 postles knewe yet but little of the spirituall kinge-  
 dome, and thought it shulde haue been temporall,  
 vntill suche time that they receiued the holy ghoſt,  
 which opened their eyes, and instructed them, what  
 manner of kingedome it shulde be, & how we shulde  
 come vnto it, and abide in it. And if we desyre to en-  
 ter into this kingedome, and wyl overcome synne,  
 death, the diuell and hell, it is moste conuenient &  
 necessarie, that we know Chyrste oure Lorde and  
 sauoure, oure kinge and byshoppe, and that by  
 his bloode wee are reconcyled to the euerlastinge  
 father. And we must do also as Paule monisheth  
 vs, in the epistle to Timothe, sayinge: If wee be  
 dead with him, we shall lyue with him also. If we  
 be pa-

The  
 kygdom  
 of Chyrste  
 Eph. 1.4

Psal. 2.

Psal. 109

2 Tim. 2



be patient, we shall also raigne with him. If we deny him, he shall denye vs.

An example  
of  
our igno-  
rance.

Secondarily, here is layde before vs in the apostles, an example of our ignoraunce. For as the apostles coulde not vnderstand and perceauie the mystery of the gospell without the holy ghost, so lyke- wise we can not attaine or get vs iustification and saluation of our owne power, or free will. Note and perceiue now this ignorance of the apostles, out of the text. Christ saied: After a little while, and ye shall not see me, and agayne, after a little while and ye shall see me. for I go to the father. Which are to be

What  
is to go  
to the fa-  
ther.

vnderstande of his death and resurrection, and of his spirituall kingdome. For to go to the father, is none other thinge, then to fulfill and accomplishe all thinges, and through the holy ghost to lighten and illuminate mens hartes, and to saue theym (or as the prophete saith) to geue giftes vnto men. But howe dyd the Apostles vnderstande these thinges? They saide amongst them selues, What is it that he speaketh? After a little while, and ye shall not see me: and agayne, after a little while and ye shall see me, for I go to my father? We know not what he speaketh, after a little while, and ye shall see me, for I go to the father. We knowe not what he sayeth. The apostles confesse, that they vnderstode not what Christ spake, though he diuers and sondry tymes before, he had declared and shewed them of his passion, resurrection and kingdome. Wherefore I greatly pynne and earnestly defend our free will, and the power of our fleshe, sayinge that they haue bothe reade

and

thyde sond ay after Easter.

and heard in this terte (and suche other lyke) of the  
ignoraunce of the apostles. I thinke that they must  
haue wonderfull gloses, to healepe theym withall.  
But rather I thinke that they are in lyke case with  
the apostles here, that they cannot tell what they  
saye, euen as S. Paule hathe written of theim,  
sayng: Some haue erred, and haue tourned vnto  
hayne tangling, willing to be doctoures of the scri-  
pture, and vnderstande not what they speake, ney-  
ther what they affirme. The summe and effecte of  
all this, is nothing else, but that the fleshe can do  
oꝝ bryng nothinge to passe, concerninge righteous-  
nes and our saluacion, withoute it be geuen tho-  
rough the helpe of the holpe ghoſte, and the word.  
foꝝ it is wꝛitten in the prophete: All menne shal be  
lerned of God. Of God he saith not of them selues.

Thirde, while the apostles vnderstode not these  
wordes, and were in mind to are, Chꝛist pꝛeuented  
theim, sayng: Ye demaund and enquire amongest  
you, foꝝ bicause I saide: After a while, & ye shal not  
se me. &c. Verely verely, I say vnto you, you shal  
wepe and lament, but the worlde shal reioyse, and ye  
shal be soꝝ. Note here with what mildnes, gentle-  
nes & familiarity, he behaueth himselſe toward his  
disciples. He doth not reſect oꝝ despise theꝝ foꝝ their  
ignoraunce, but moſte familiarly instructeth them  
and sheweth theim, how his wordes be to be vnder-  
stande, sayng vnto theim, that they shulde be soꝝ  
and lament. and why: bicause they shuld se their  
lord and maister taken of the Iues, and crucified,  
herefoꝝe shal they moꝝne and lament. But specially  
this shal greeue them, that the worlde shuld reioyse  
m. f. both

1. Tim.

Esa. 49

The  
crosse &  
persecu-  
tion.

both at theirs, and their maisters misfortune. Ther  
foze lyke as Christ here sheweth befoze to his disci-  
ples, that he shuld be put to death, and shuld suffre,  
and that they shuld moorne and lamente, euen so it  
came to passe and chaunced. Supposeth thou, that  
his passion was easye or a triflinge matter, when  
Christ hangyng vpon the crosse, muste he are the  
Jewes iestinge and scourning him, sayng: He tru-  
sted in god, lette him deliuer him now, if he wille  
Mat. 27. I resiste not here wherof he cōplaineth in the psal.  
psal. 21. sayng: But as for me, I am a worme and no man:  
the scozne of men, and the outcast of the people. All  
they that se me, laugh me to scozne. &c. I thinke that  
the apostels wer stricken with great heuines, seing  
this shame and despying of Christe. Nowe al-  
thoughe Christe chiefely speake the here of the  
tyme of his passion, whiche shulde bee a greate  
cause of sorowe and heuines to the disciples,  
yet notwithstanding here he sheweth what fortune  
and chaunce all faithfull menne shall haue in this  
worlde. For christiane men shall suffre persecution,  
and the wicked shall haue good dayes and pros-  
per. Therefore the wise man saith: My chyldre,  
despise not the chasteninge of the lord, neyther  
faynte when thou arte rebuked of him. Is not  
this a gentile teachinge of the apostels? Now fur-  
ther, that thing that Christe doth to his apostels,  
he wyl haue it doone lyke wise daylye to vs, tho-  
roughe his worde and spirite, requirynge on-  
ly of vs, that wee suffre patientely to be warned  
and taughte.

The 4. Fourthely, here is to be noted, that though Christ  
shewed

thyde sonday after Easter.

shewed befoze to his disciples, howe they shulde  
haue sorowe and anguylhe throughe his passion,  
yet bicause they shulde not be lefte withoute com-  
forte, he sayde: Your mournynge shalbe tourned  
into ioye and gladnes. That is. The worlde wyll  
thinke, when they haue put me to deathe, they haue  
wonne all, and that my dayes bee paste. But yet  
on the thirde daye, I wyll rise agayne, & come and  
comforte you in your greate heauines. And though  
hereafter ye shall chaunce to suffre flaundze and re-  
buke for my gospel, yet that passion and sorow shal  
be shorte, and not endure longe. But the ioye that  
shall folowe the same heauines, shalbe euerlasting.  
Take here an example of this thinge. A wo-  
man when she trauaileth hath sorowe, for hyr hour  
is come: but when shee is deliuered of the childe,  
shee thinketh no more of the anguylhe, for ioye  
that a manne is borne into the worlde. So lyke-  
wyle yee bee now full of sorowe, but I wyll  
see you agayne, and your hartes shall reioyse,  
and that same your reioysynge no man shall take  
frome you: This similitude put forth of Christ,  
is verye full of greate comforte and consolacion.  
For he yt declareth, that the professours of Chri-  
ste, so suerly shall suffre persecution, as it is su-  
er, that a trauailling woman shall not be deliue-  
red withoute payne. Now be it, in that pointe the  
worde of God shall be a greate comforte to e-  
uerie Christian man. Furthermore note, that this  
persecution shal be for a tyme, and not euerlasting.  
And finallye, that the reioysynge of this worlde

rotteful-  
nes turne  
ned into  
ioye.

Of the  
sorowful-  
nes of the  
apostles

The sermon on the

**Luct. 6.** dothe not continue longe, as Chziste saith in an o-  
ther place: Wo vnto you that laughe here, for ye  
shall weepe and wayle. Howe be it, in the meane  
whyle, a chzistian man shall not bee withoute ioye.  
But what ioye shall it be? I wyll (saith Chziste) bi-  
site you againe, and your hartes shall reioyse, & that  
reioysinge shall no man take frome you. This is  
the verye ioye, and this is the quietnes of consci-  
ence, to knowe that God by Chziste is merci-  
full, and will reserue vs to euerlastinge lyfe.

The  
peace of  
consci-  
ence.

The fowerth sonday after Easter.

Joh. 16.



Let notwe I go my waye to hym that sent me,  
and none of you aske me whether I go. But  
bycause I haue sayd suche thynges vnto you,  
your hartes are full of sorowe. Nevertheless  
I tell you the trewth, it is expediente for you  
that I go awaye. For yf I go not away, that  
comforter wyll not come vnto you. But yf I  
departe, - I wyll sende hym vnto you. And

Joh. 14.

and. 15.

Act. 2.8

Joh. 12.

when he is come, he will rebuke the worlde of sinne, and of righte-  
ousnes, and of iugement. Of sinne, because they beleue not on me,  
Of righteousnes, bycause I go to my father, and ye shall se me no  
more. Of iudgement, bycause the prince of this worlde is iudged  
alreadye.

I haue yet many thinges to saye vnto you, but ye can not heare  
them awaye now. Howbeit, when he is come, which is the spy-  
rite of trewth, he wyll leade you into all trewth. He shall not speak  
of hym selfe, but whatsoeuer he shall heare, that shall he speak, and  
he wyll shewe you thinges to come. He shall glorify me

for he shall receyue of myne, and shall shewe vnto you

all thinges that the father hath, as myne

Therefore sayd I vnto you, that

he shall take of mine, and shewe vnto you.

Mat. 11

at. 11.

Luct. 10.

Joh. 3.

**I**n this present gospels, we are admonished of three thynges. **F**irste, we haue here of the promise of the holy ghoste, which Christe going to the father, shulde sende vnto his disciples, **M**oreouer, what he shulde do and bringe to passe when he came. **I**t is nowe oure parte, to note well this promise, whiche pertayneth as well to vs, as to the Apostles. **F**aythe coulde not be confirmed in the apostles without the vertue of the holy ghoste. **S**olyke wise, the holy ghoste coulde not be sente, yf Christe hadde not gonne to the father. **H**ere learne that oure fleshe canne do nothing but sinne, if it be not lightened throughe the holy ghost, and that yt is nothinge but hypocrisy, though we do outwardly neuer so manye good woorkes, as we maye see in the Pharisee, which thanked God that he was not lyke other men. **A**tem, **A**ll they that saye vnto me: **L**orde, lord, shall not entre into the kingedome of heauen, but they shal fulfil my fathers wyl. **L**ikewise learne this, that we cannot receiue this spirite by oure good woorkes, but by the merites of Christ, as Christe sayeth here: **I**t is better for you that I go: for yf I go not awaye, the comforter cometh not vnto you. as though he wolde saye: **I**f the infirmity of your fleshe shalbe chaunged into the strenthe of the faith, the holye ghoste muste needes bring that to passe in you. **H**owe if this holye ghost shalbe geuen vnto you, so muste I needes promote you therunto, and obtaine it throughe my deserte and benefite. **W**herefore it is very necessary, that I suffre &

The promise of the holy ghoste.

The flesh can dooe nothing but sin.

Luce. 12.

Mat. 7.

Christe giueth the holy ghoste.



The sermon on the

dye, and that after my resurrection, I ascend bp in to heauen, that the holy ghost may bilitate you, ligh ten you, and leade you into all trewthe: Than the same spirite shall worke and brynge to passe in you and throught you, that thinge that he was sent for.

The holi  
ghoste  
shall re-  
buke the  
whole  
worlde.  
Rom. 3.

Will you anowe what that is: harken to. He shall rebuke the worlde. Here is the glozpe of the fleshe, the liberty of fre wyll, and what so euer is mannes wisdom, vtterly caste in the duste. Why shuld the holpe ghoste rebuke vs, yf we were not worthe of rebuke: They are all gon out of the waye: they be all togither become vnprofitable: ther is none that doth good, nonot one. Ye & as S. John the baptist saide: All fleshe, is as haye, and all his glozpe, as the flowze of the medowe. This semed to be rig- orously inoughe (and moze then inoughe spoken) to the bysshopes and to those glozpfiers in workes at Ierusalem, and also to the papistrie of oure tyme, if the holpe ghoste diode feare theim. But he setteth nothing at all for our angre. For he was sente to rebuke, whiche also hee doth busily. And blessed is he, that is rebuked of him, that by that meanes he may learne to knowe his sinnes: for that done, the holi ghost leadeth vs further into the faith and knowledg of god, so that we being deliuered frome sin, throught the deseruing and merits of Christ, are made the chldren and heires of god.

Why &  
holpe  
ghost do  
eth re-  
buke the  
worlde.

Secondarily, we maye note here, wherfore & for what cause the holy ghoste will rebuke the worlde: Truly for sinne. But you will saye: Is the worlde ignoraunt, that adulttpe, murdore, thefte, and suche lyke trespasses are sinne: No. But they are igno-  
raunte

raunte, that good woꝝkes without faith are sinne;  
and that allonly vnbeliefe, is the occasion of their  
damnacion. Wherefoze it is necessarye and neede-  
full, that the holy ghoſt come; that he maye fullpe  
learne and teache vs, what sinne is. Wherefoze let  
vs conſidze what Chyiſte calleth sinne. For they do  
not beleue in me (ſaith he). Here thou heareſt, that  
the greateſt sinne vnder heauen is, that wee do not  
beleue in Chyiſt. If incredulity be the greateſt ſyn  
vpō earth, then muſt it needes ſolow, ꝑ faith is the  
moſt glorious & higheſt thing vpō earth, which no  
mā can deny. Faith hangeth on Chyiſt, & as a faith  
ful man knoweth ꝑ he is ſaued by Chyiſt, ſo ſurely  
doth he good woꝝkes which are accepted befoze god  
for his faith, as ſaith ꝑ prophet: Thou o lord, lokeſt  
alōly vpō faith. But incredulity truſteth in his woꝝ  
kes. Wherefoze what ſo euer goodnes an vnfaithful  
mā doth outwardli, it is not accepted befoze god, for  
it cometh not of faith. For Chyiſt ſaith: He that bele  
ueth not, is all ready iudged. The woꝝlde, na-  
ture, fleſhe, oꝝ reaſon, doth not receaue noꝝ vn-  
derſtande this. wherefoze it is needefull that the  
holpe ghoſt come to rebuke and teache. And ouer  
the holy ghoſt ſhall rebuke the woꝝlde of righteouſ-  
nes. How ſhall we vnderſtande that? The woꝝlde  
and reaſon adſcribeth righteouſnes to oure woꝝ-  
kes, and both thinke and iudge, that righteouſnes  
cometh of mennes woꝝkes outwardelye done, as  
the Pharīſie boasteſt himſelfe to bee righteous.  
But euer this chaunſeth ſo, that they that wyl  
mayntaine theyre owne righteouſnes, bee not  
ſubiecte vnto the righteouſnes of God. Therefore  
m.iii. it is

Sinne is  
nothing,  
but infa-  
delitie.

Iere. 1

Job. 5.

Luc. 18:

Rom. 10

The sermon on the

Frome  
whence  
iustice  
someth.

Iudge-  
ment.

Luc. 1.  
1 Pet. 2.

yt is necessarye, that the holy ghoste teache & they  
vs, what manner of iustice that is, that pleaseth  
god. The iustice that pleaseth god procedeth here-  
oute: that I beleue that Chziste wente to the fa-  
ther. that is as muche to saye: That I beleue that  
he died for me, that he rose and ascended vnto hea-  
uen, for to send me and all his elect his holy ghost,  
to open vs the filthines of our woakes, and to in-  
structe vs in the knowledge of god: Beholde, thus  
þ holy ghost shal learn vs þ rightousnes of faith.  
Furthermoze, the holy ghost shal rebuke þ worlde  
of iudgement: for as much as they iudge not right  
in thinges pertaininge to righteousness and salua-  
cion. Which thou shalte vnderstande on this wise.  
The diuell, sinne, deathe, hell, are constrained to  
giue place vnto Chziste and his worde, for by hym  
they be ouercome. But how doth the worlde knowe  
this? Truly the worlde euer regardeth woakes, and  
euer suffereth the diuell to blinde them, so that thei  
know not, noz yet can deuide noz separate the righ-  
teousnes of faith, from the worldes righteousness.  
And so remaineth Chzist the stone that menne shall  
stumble at, and a signe which shalbe spokē against.  
For the thing which we shuld adscribe vnto Chzist,  
that is to saye, whereas we shulde confesse, that the  
prince of this worlde is iudged through Chzist and  
his worde, we adscribe yt vnto our righteousness.  
For the whych cause, yt is needefull that the holye  
ghost do rebuke vs, wherby we may learne to iudg  
right. And here hast thou nowe the righte cause,  
why the holy ghoste shall rebuke the worlde.

Thirde here is to be noted, that Christ sheweth  
vs

Soorth Monday after Easter.

hs here the infirmittie of the apostles, saying: **I** The  
haue yet muche to saye vnto you, but pee can not <sup>weake-</sup>  
nowe beare it awaye. **T**hat is as muche to saye. <sup>nes of</sup> **Y**e  
**I** shuld make many wordes with you of incredulity,  
of righteousness and of iudgement, and of my spiri-  
tuall kingdome, that after my resurrection **I** shall  
entre into, you colde not vnderstande it, nor com-  
prehend it, for bicause you are yet carnall and fleshy  
ly, and my spirite is not as yet, confirmed in you.  
for they that shall vnderstand and geue fayth and  
credence vnto my doctrine, the spirite must worke  
inwardly in the, with þ outward word þ shall be ex-  
pressed with the mouth, or els that sede shall not fall <sup>Mat. 3.</sup>  
vpon a fructefull grounde, or so that yt shall be o-  
ther troden of men, or else deuoured and eaten  
of the birdes of the ayer. Wherfore it is needefull  
that the holy ghooste come. and when he cometh, he  
shall leade you into all trewthe. The gospell is a <sup>The gos-</sup>  
doctrine of **C**hryste, whole and sounde, which doth <sup>pel is the</sup>  
not allöly teache the outward honesty, but sheweth <sup>trurthe.</sup>  
also the righteousness of the harte inwardly: where  
fore it is called in the scripture the trewth: And con- <sup>The doc-</sup>  
trary wise, the doctrine of men, teacheth hypocrisy, <sup>trine of</sup>  
synallie, neither vnderstandeth nor teacheth a- <sup>men bee</sup>  
ny thing of the righteousness of the hart. Wherfore <sup>lyes.</sup>  
this doctrine, and also the doctouzes and teachers  
thereof, are called, false, and lyars, as yt is written  
in the **P**salme: **T**her is no truth in the their mouth. <sup>Psal. 3.</sup>  
that is, ther is no suer and certaine thing amongst  
them. And againe, thou shalt lose and destroye all  
those that speake lies. Now seing that þ holy ghost  
shall leade vs into all truth, and not into lyes, **L**et  
m.v. euery

**A be sermon on the**

**The con  
fession did  
err**

euery chřstian man gesse in his mynd, whether the  
fathers and the counsels haue had the holy ghoſt,  
whose ordinaunces and lawes, haue beene com-  
maunded vnto the church, in stede of the gospel. for  
if they had had the holy ghoſte, they wold haue con-  
cluded nothing against the worde of god. The ho-  
ly goſt leadeth vs not into lyes, but into all truth,  
Howe goodlye haue they bled this texte, in the de-  
fence of mans traditions: Seinge the holy ghoſte  
teacheth none other thing, then that chřst taught.  
Further, he teacheth onely the Apostles, and the  
elect of god, to perceauē and receauē the doctrine of  
Chřst: which of our selues we cannot vnderstand.  
If they hadde eyes they mighte perceauē, that the  
plaine texte reciteth the same. He saith: He ſhall  
ſpeake of him ſelfe, but that he hath heard, he ſhall  
ſpeake. Item: He ſhall glozifie me, for he ſhall re-  
ceauē of mine and ſhew it you. Briefely Chřst ſpea-  
keth here of the infirmittie and weaknes of his di-  
ciples, which ſhuld be ſtrengthened & comforted by  
holy ghoſt, & is to be vnderstand of vs euery one.

**Mat. 7.  
and 21. c  
Luc. 11.  
Iacob. 1  
Ioh. 14  
and 15. b  
Ioh. 3  
and 5. c**

**The fyfte ſonday after Eaſter. Ioh. 16.**



Truly, verily I ſay vnto you. Whatſoeuer  
ye ſhall aſke the father in my name, he wil  
geue it you. Whtherio haue ye aſked no-  
thyng in my name. Aſke, & ye ſhall receiue,  
that your ioye may be full.

Theſe thinges haue I ſpoken vnto you  
by prouerbes. The tyme wyl come, when  
I ſhall no more ſpeake to you by prouerbes  
but I ſhall ſhew you plainly from my father. At that day ſhall I  
aſke in my name. And I ſay vnto you, that I wyl ſpeak vnto my  
father for you. For I father himſelfe loued you, becauſe ye loued me  
& haue beleued, that I came out fro god. I wēt out fro I father and

**Mat. 13** but I ſhall ſhew you plainly from my father. At that day ſhall I  
aſke in my name. And I ſay vnto you, that I wyl ſpeak vnto my  
father for you. For I father himſelfe loued you, becauſe ye loued me  
& haue beleued, that I came out fro god. I wēt out fro I father and

came

came into the world. Againe I leaue the worlde, & go to the father. Joh. 20

Thys disciples said vnto him: Lo now talkest thou plainely, and  
speakest no prouerbe. Howe are we surer, thou knowest all thinges, Joh. 21  
and needest not that any man shuld aske the any question. Therefore  
beue we that thou camest from God.

THE EXPOSITION.

**I**n the first part of this gospel, we haue a com-  
maundement and a promise, wherby we are al-  
lured and entised to prayer. And truly, forasmuch as  
in all trouble and misery, wherewith a christian man  
is oppressed, ther is no greater comfort here present  
in this world, then with continual & daily prayer, to  
open & shew our necessity vnto god. Wherefore it is  
very necessary, that we do note & print in our hearts  
this gospel, wherby we may be the more inflamed &  
stirred to prayer. Who wold reiect and despise pray-  
er as a thing not necessary? seinge that it is here in  
this gospel, so diligently and highly commended  
and commaunded to vs of Chryste? Aske (saith he)  
and you shall receaue. This commaundement of  
Christ bindeth vs aswell, as the first commaun-  
dement in the first table of Moyses. And this to be  
trewe wee maye more euidente and playne see,  
in an other place, where Chryste sayeth, that wee  
oughte alwayes to praye, and not to bee wery.  
Here diligently note, that he saith: we ought al-  
wayes to praye. Therefore as we throughe a syn-  
gular and speciall commaundement of god are eg-  
ged and entysed to praye, so lykewise, this presente  
gospel allureth vs therevnto throughe a greate  
and excellent promise. Here is promised to vs  
which be Christian men, that our prayer shall not  
bee in

With  
promyse  
and com-  
maunde-  
ment we  
are called  
vnto pray-  
er.

Lut. 12.



be in bayne, but shal be suer to be heard. Wherfoze  
 else wolde he confirme and binde this promise with  
 an other. Verely, verely I saye vnto you (sayeth he)  
 If you are the father oughte in my name, hee shall  
 gyue it you. also, Aske and ye shall receaue. Here  
 thou hearest, that we shall not praye in vaine. Who  
 wold now be slothfull and loth to prayer? Chyriste  
 constraineth vs thorow his commaundement. And  
 furthermore that wee shall not thinke to praye in  
 vaine, he (as I sayde before) entiseth vs here, with  
 a greate and high promise. Wherfoze two thinges  
 are heere to bee considered and noted. The  
 firste is, that we shall pray in none other name, the  
 allonly in Chyristis name. Then we pray in Chyristis  
 name, whe we come vnto god in the faith of Chyrist,  
 in such mind and confidence, that he allonly is our  
 mediatour, by whom all thinges be giuen vnto vs  
 and that without him, we can deserue nothing, the  
 wrath and indignacion. Can there bee (I beseeche  
 you) any sainte in heauen or in earth, that prayeth  
 for vs vnto god the father, as Chyrist doth? For by  
 his merites and aduocacion we do not allonly ob-  
 taine righteousnes and remission of sinnes, but al-  
 so wee be made his brethzen, and pertakers of hys  
 preeclly office, so that we our selues maye go vnto  
 Chyrist and call vpon him, and seke his helpe in all  
 our necessity and nede. And that is it, that he saith  
 here: And I saye not vnto you, that I will pray the  
 father for you, for the father him selfe loueth you,  
 for bicause you haue loued me, and beleue, that I  
 am come out from god. Seinge therfore that wee  
 haue such a mediatour, yea seing that we our sel-  
 ues

Chyriste  
 is oure  
 media-  
 tor only

Al Chri-  
 stian me  
 are pre-  
 ses.

Syste Monday after Easter.

ues are admitted vnto this prestly office by Christ,  
 why do we not with true faith and confidence call  
 vpon him in oure necessitie: An other thinge to be  
 noted is this. We must conside, that in no wyse we  
 do praye that, that shalbe against the glozie & wyl of god, or contrary to our saluacion. For it is appa- What  
we ought  
to desire.  
 raunt, that he wyl not hear such prayer, in so much  
 as in þ Water noster, he teacheth vs daily to praye,  
 that his will be fulfilled. Finally, when so euer we  
 praye vnto god in our vrgent necessities, we shall  
 looke vpon the merites of Christ, (not vppon oure  
 worthines) which commaundeth vs to praye, and  
 promised vs to heare vs, when so euer we cal vpon  
 him. For all the promises of god in Christ are suer,  
 and need not to be doubted at. For S. Paule saith,  
 that all the promises of god, at ye, in him, and amē. 2 Cor. 11  
 Secundarily, it is to be noted, that forasmuch  
 as we are fleshly, and know not ofte times what we  
 haue neede of (as S. Paule saith to the Romanes) Rom. 8.  
 Christe vouchsafeth here to learne vs, what oure  
 prayer shuld be. And as he himselfe saith: we ought  
 to praye, that our ioye maye be perfect. But what  
 manner of ioye is this: Truly it shall neuer be tem-  
 poral nor wordly, but spirituall. Of the which, S. Phil. 4.  
 Paule wryteth, saying: Reioyse in the lord alwaies  
 and againe I say, reioyse. But whence cometh this  
 reioysinge: Of faith. And how is that broughte to  
 passe: That is brought to passe, when I heare the  
 gospel preached, in the which remission of sinnes is  
 geuen to all mortall creatures, by Christ. Whiche  
 preaching, yf I wyl haue it profitable and fruit-  
 ful vnto me, I must needs beleue it, which thing, I  
 can not

cannot do, except it be geuen me through the word by the holy ghoſte, which muſte worke this faith in me. And when this worde and the holpe ghoſte worke this faith in me, I ſhall not dout but beleue þæt Chriſt hath allonly forgeuen me all my ſinnes, ſo that they can neither accuſe noꝝ condemne me. And further, that he hath pouꝛchaſed me a mercifull father in heauen, that will acknowledge me foꝝ his ſon, and bring me into eueraſting lyfe. And here-  
 oute commeth tranquillitie of conſcience and that ſpirituall ioye, of the whiche this goſpell to day ſpeakethe of, and it is verpe needefull and neceſſarye, that this ioye growe and increaſe, euen as oure faith oughte to growe and increaſe, yf yt ſhalbe perfecte: which thinge doubtles God ſhall bringe to paſſe, yf we daylye praye vnto hym foꝝ it. He will that we ſhall praye alwayes, and not with oute a cauſe, foꝝ we haue nothinge to geue him. But he as a mercifull god, creatoure and father, forgiueth vs al thinges. And foꝝ as much as he commaundeth vs to praye, that oure ioye myghte be perfecte, lette vs obeye him, that wee maye ſaye with the blyrgine Marye: My ſpyrite reioyſeth in god my ſauoure. Thirdeſe, Chyſte ſayeth vs here the ignoraunce of his diſciples, and willeth, that hitherto his learninge hath bene vnto them as a pꝛouerbe, and that if they ſhuld vnder ſtande that doctrine, it is needefull that he ſpake no moꝝe through pꝛouerbes, but playnly to ſhew the of his father, that is. it is needefull that he ſende them the holy ghoſte, to make them apte to vnder ſtand his wordes. Such ignoraunce and blindnes hath

Tranquil-  
 litye of  
 conſcience.  
 1 Pet. 3.

Luce. 2.

syttelonday after Easter.

hath not beene allonly in the apostles, before the holy ghost was confirmed in them, but also hath ben graffe in all mortall men, so that there is not one that vnderstandeth, no not one that dothe good, without they be transformed into a newe creature, through the holy ghost. We thinke oure selues subtil and wise, as thapostels saye here in this gospel. Beholde, nowe thou speakest playne, and shewest vs no prouerbe. nowe we knowe that thou knowest all thinges. But this is suche an other folysh presumption, as was in Saint Peter, which prompted that he wold go to prison and to death with Christ, and yet that night before h coeke crew, he denied him thys, which presumption brought him to confusion. Wherefore all this is written for vs, that we shulde not rashely presume, but rather to meke oure selues, and to confesse, that we as concerning godlye thinges, are rude and ignoraunte, and that we can not perceyue the mystery of the gospel, without the holy ghost. For the wisdom of the fleshe, is foolishnes before god. And as much the moze we go aboute to boaste oure selues of our subtilty and wisdom, concernyng godlynes, so much the moze we declare and shewe forthe our folyshnes.

The sixte sonday after Easter.

Joh. 15.



¶ When the comforter is come. whome I wyl send you from the father, even the spirit of trowth, whiche proceedeth of the father, he shall testifie of me. And ye shall beare witness also, because ye haue bene with me from the beginninge.

Joh. 14  
and. 17.  
Act. 3. d

The sermon on the  
THE EXPOSITION.

**A**fter that our lord Iesus Christ in the last supper had promised his disciples with diuers promises, to send the the holy ghost, now he nameth the same spirit by his propre name, and declareth vnto vs, what vtilitie and profit he shall bring into the world, and saith on this wise: When the comforter whom I shall sende you from the father, even the spirit of truth, &c. Firste wee see here how Christ nameth the holy ghost by his propre name, and calleth him a comforter. Whoe hath made oure conscience so suer, that we beleue, that by Christe we be made the sonnes of God: and crye Abba, deere father, but allonly this same comforter: Who maketh vs withoute any feare or abasement at the confessiō of this faith: Who comforteth vs, and aideth vs in all our calamities and miseries, which we must suffre here in this worlde for his names sake? None other but this spirit of truth, whiche proceedeth from the father, and is the same good spirit, for the which the prophet Dauid so earnestly prayeth to obtaine, in the 50. psalm For this we see in the examples of the apostles, that whē the holy ghost was not yet confirmed in them, they left their maister and fled from him: they also denied him & lockte them selues vp, now here, now there, in corners. But after that the holy ghost was confirmed in theyr hartes, they confessed Christe bolde: ye, and bare witness that he was risen. In so muche, that in persegution and tribulacyon they reioysed, and tooke greate pleasure: as we reade in the

The  
comforter.

Rom. 7  
Gal. 4.

syxte sonday after Easter.

the actes of the apostels. Now forasmuche as this  
 holy ghost (by reason of his office) maketh tru men  
 and faithfull, and boldeth and comforteth vs in co-  
 fessing and shewing of the trewth, so lykewise by  
 his office, he shall testifie of Christ. Then yf he shall  
 testifie of Christ, he shall teache no other thing, then  
 the same that Christe taughte and preached befoze,  
 that is, he shall instruct the apostles, and make the  
 meete to receiue the doctrine of Christe, and wyte  
 the gospel in their hartes, for as muche as of  
 their owne power, they canne not perceiue the lear-  
 nyng of Christe. The wisdom of the fleshe can  
 not bryng it to passe, but the holpe ghoste muste  
 needes do it, as the lord promised by hys prophet  
 Jeremye, saynge: I wyll plante my lawe in the  
 inward partes of heym, and wyte it in their  
 hartes, and wyll be their God, and they shall be  
 my people. And frome henseforth, shall no man  
 teache his neighbour, or his brother, and saye:  
 knowe the lord. But shall all knowe me, frome  
 the lowest vnto the highest, sayth the lord. Here-  
 of it is euident and playne, that without the holy  
 ghoste, wee can neither saye the truthe, nor yet  
 beleue the truthe.

Secondarily, we be taught and learned, what  
 the office of the apostles is, which is no more but  
 to testifie and beare witnes of Christe. To beare  
 witnes, signifieth in scriptures, to speake and  
 teache, not that we thinke good, but that God  
 comaunded. And therefore is Christe in the psalm  
 called a faithfull witnes in heauen. And lyke-  
 wyle Esayas sayeth: Beholde I shall gyue him for  
 uer. a wit-

Act. 5.  
 The ho-  
 ly ghoste  
 maketh  
 vs faith-  
 ful!

Jer. 31.

The of-  
 fice of  
 the apo-  
 stles  
 Testi-  
 fying.

Psal. 88.



The sermon on

The papistes say  
ynge.

Mat. 7.

The  
worlde

a witnes amonge the folke , for a pynce and capitaine vnto the people . Nowe forasmuche as the holpe ghoſte , and the apoſtles muſte teſtifie of the ſelfe ſame thinge , it is to bee thoughte , that theyꝝ witnes muſte bee both one . And that the holpe ghoſte bare witnes in the apoſtles , it is appa-  
raunte , accordynge to Chriſtes ſayinge : You be not they that ſpeake , but the ſpyrite of your father , that is in you , ſpeakethe . Where bee they nowe , that hitherto haue taught and preached , that Chriſte hath reueled to the apoſtles , and to the fathers a higher thing , then is contained in the goſpell : Whome ſhall I beleue : Chriſt : or elſe theyꝝ chatteringe and vnprofitable tanglinges : Chriſte ſaith : the holpe ghoſte ſhall beare witneſſe of him , and make the folke mete to receaue and vnderſtand the goſpell . And plainlye that we ſhall be taughte none other thinge of him , then that he hymſelfe taughte . And theſe tanglers chatter , that we muſt teache higher thinges , then is contayned in the goſpell . After my iudgemente , it is beſte , that wee obeye and beleue hym , that hath this testi-  
ny and witnes of the father : This is my dere ſonne in whome I delite , heare him . And he that is not contente with the doctrine of Chriſt , of the which not allonlye the Apoſtels , but alſo the holpe ghoſte beareth witneſſe , lette him choſe himſelfe an other kinde of learninge , and byde the adu-  
ture of yt . I had leuer bee ſuer , then doubte-  
full herein .

Chydelye , wee bee taughte in this goſpell , that the doctrine of Chriſte , of which , alwell the  
holpe

holpe ghoste as the apostels, shall beare witnesse, perfect  
 shall not please this worlde. For the worlde shall red the  
 curse and abhorre all those, as heretiques, that gospel,  
 shall confesse this doctrine. And when they haue  
 tourmented and persecuted withe all kyndes of  
 tourmentes, the apostles and faithfull menne,  
 they shall thynke they haue doone a highe seruice  
 vnto God. But what sayeth Christe? All these  
 thynges shall they dooe vnto you, bycause they  
 neyther knowe the father nor me. Beholde the  
 fortune, that this holy and precious worde of the  
 gospel and the faythfull shall haue in this world  
 If thou wylte confesse Christe, looke for no me-  
 ry nor quiete dayes, for Paule saith: All they 2. Th. 2.  
 that wyl lyue godlye in Christe Iesu, muste suffre  
 persecution. And in an other place hee sayeth:  
 If I shoulde please menne, I were not the seruant Gala. 1.  
 of Christe. Seeynge than that for the confessing  
 of Christe, I muste suffre persecution, it is need-  
 full, that I bee well instructed and armed with  
 the worde of God, and that wee knowe it to be  
 the wyl of God, that with suche temptacion, our  
 faythe shoulde bee proued. And when wee knowe  
 this, wee shall not lightelye bee offended, but  
 what so euer the worlde for Christes name put-  
 teth vnto vs, wee shall patientely suffre it. For  
 this is oure comforte, that they that persecute vs,  
 neyther knowe Christe nor the father, thoughe  
 they thinke and boaste them selfe neuer so high.  
 Moreouer lette vs not be ignoraunte, that the Rom. 8.  
 persecutiōs & tribulaciōs of this world, be not to be

The sermon on  
 compared to the loye and blysse, that is prepared  
 for vs. And therewith lette vs comforte our selues  
 that we maye lyue with a quiete mynde in this pre-  
 sent worlde, thzough Chyriste oure lorde. Amen.

The gospell on Whytsonday.  
 Joh. 14.



**I**f yee loue me, keepe my commande-  
 mentes, and I wyll praye the father  
 and he shall gyue you and other com-  
 forter, that he maye byde wythe you for euer,  
 euen the spirite of truthe, whome the worlde  
 can not receiue, because the worlde seeth hym  
 not, neyther knoweth hym. But yee knowe  
 hym, for he dwelleth with you, and shall be

Mat. 28 in you. • I wyll not leaue you comfortlesse, but wyll come to  
 you.

Yet a litle while, and the worlde seeth me no more, but ye se me,

Joh. 15. for I lyue, and you shall lyue. That day shall ye knowe that I am

1 Joh. 5. in my father, and you in me, and I in you. • He that hath my com-  
 maundementes and keepeth them, the same is he that loueth me.

2 Joh. 1 And he that loueth me, shall be loued of my father: and I wyll loue

Act. 15 hym, and wyll shewe myne owne selfe to hym. • Judas saith vnto

him, not Judas Iscariot, Lord what is done that thou wylt shewe

thy selfe vnto vs, and not vnto the worlde? Iesus answered and

sayde vnto him. If a man loue me, he wyll keepe my saynges: and

my father wyll loue hym, and we wyll come vnto hym, and dwell

with him. He that loueth me not, keepeth not my saynges: And

the worde which ye heare is not myne, but the fathers which sente

me. These thinges haue I spoken vnto you, beeynge yet present

Joh. 15. wythe you. But the comforter, whyche is the holpe ghoste.

and. 16 • whome my father wyll sende in my name, hee shall teache you all

Act. 2 saynges, and bringe all things to your remembraunce, whatsoeuer  
 I haue sayde vnto you.

Whilstand ay.

peace I leane with you, my peace I geue vnto you. Not as the world geueth, geue I vnto you. Let not your hartes be greued, neyther feare. Ye haue heard howe I sayde vnto you: I go, and come againe vnto you. If ye loued me, ye wolde verely reioyse, because I sayde: I go vnto the father. For the father is greater then I, And nowe haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter wyll I not talke many wordes vnto you. For the prince of this worlde cometh, and: hath nought in me. But that the worlde maye knowe that I loue the father. And as the father gaue me commandementes, euen so do I.

Joh. 13  
and 16..

Joh. 12.  
and. 16.

### THE EXPOSITION.

**T**he apostels were euer of that mynd, befoze the holy ghoſt was confirmed in them, that the kingedome of Chryſte ſhulde haue ben temporall and wordly, wherein he ſhuld haue inigh- tely raigned, as in times paſte did Dauid and Sa- lomons. Truly when Judas, not the Iſcariot, ac- cording to this ſayng, did aſke Chryſt in his laſte ſupper: Lorde what is the cauſe then, that thou wilt ſhew thy ſelfe vnto vs, & not vnto the worlde? Chryſt did lead him with the other diſciples away, from this hope and truſting of a temporall kinge- dome, to thoſe thinges that were moze neceſſary, which was þe fulfillyng of his word. And therfoze he doth teache in this goſpell.

The ig-  
norance  
of þe ſch

Fyrſte of all, hee teachethe heere what the frute of oure loue towarde god is, whiche muſte needes flowe oute of the harte, and cannot ſtande without faith. For how can I loue him, of whome I hope and loke for no goodnes? For in that I loke for goodnes of Chryſte, that I hope and truſte in him,

Loue to-  
wards  
God.

n. lxx. and

and set at my consolation and comforte in him, that  
 faith (I say) shal bringeth to passe, which receiveth  
 the worde, and thereby knoweth, that the father  
 will be known and glorified in this Christe alone.  
 And that is the meaninge of this sentence: *John. 1.*  
 And that is the meaninge of this sentence: *John. 1.*  
 ever beleueth not that he receiveth of his fulnes, a  
 that by Christe he hath a mercifull father in hea-  
 uen, and remission of sinnes, righteousness and in-  
 struction, & moreouer if it is God through Christ, that  
 keepeth vs and defendeth vs from the iopardies  
 and periles of this worlde, hee loueth not  
 Christe, but rather his owne proppre workes, righte-  
 ousnes and wisdom. *John. 1.* Moreouer, where Christ  
 is neither loued nor known, there (of a suretye)  
 is his worde neither obserued, nor kepte. And con-  
 trarie wise: where the same mercifull father, with  
 all his benefites done vnto vs, is known, and all  
 oure hope caste in hym by Christ, yt is not possible  
 but that there shalbe trewe loue towardes Christ.  
 Trewe loue implieth, that god willeth: & yueth ac-  
 cordinge to his godlye will: hath greate delecte  
 and pleasure to heare, what god desireth of vs,  
 and when he heareth it, he fulfilleth it in worke.  
 And such faith, and loue dyd Moses require of  
 the people of Israel, saying: *Deut. 6.* Heare O Israel, the  
 lord our God is one lord onely, and thou shalt loue  
 the lord thy god, with al thy heart, with al thy loue  
 &c. Chieffely here note, that Moses, as a lawe ge-  
 uer, requireth faith and hope of the heare, toward  
 the onely god, that he is the same, that keepeth and  
 preserveth the people; and willeth to be to vs a mercifull  
 father. And after that he requireth loue towardes  
 god

god (though he cannot graue it by the law) that we  
 shuld loue god with all our hart, with all our soule  
 with all our might. And on this wise Moyses dra-  
 weth vs from all creature, and directeth vs to god  
 only. Moreover he desireth such maner of loue, that  
 not constrained, but frely and volutarily shal serue  
 god, and keepe his commaundementes, and fulfill  
 his wil, as þe nature of loue is. Whiche more plainly  
 we find in the gospel, that þe seed that fell in a good  
 ground, gaue frute. &c. Here thou hearest that þe word  
 of god, taken with the hart through preaching, bring-  
 geth forth frute. By þe worde we receiue faith; from  
 faith cometh loue toward god & our neighbour, &  
 of loue, cometh þe fulfilling of gods commaundements.  
 Finally: Faith & loue bring a godly & a christian co-  
 uersacion & lyfe. Wherefore Christ in the gospel of  
 this day, constraineth no mā by the law, but exor-  
 teth them to faith and loue, as they that willingly  
 wold keepe his word and fulfill his commaundment  
 according to what is paulus sayng: howe that the  
 lawe is wroughten in the righteous; but unto the  
 ungodly, disobedient, and sinners. &c.  
 Secondly: this gospel teacheth, wher Christ  
 will haue his kingdome and dwelle, namely in þe  
 hartes of þe faithful. Likewise he promisseth vs here  
 not onli that if we shew this loue outwardly with þe  
 word that is faith, that lode vs, but also more grea-  
 tely and more excellent thinges, that is to saye that  
 he will be with us, as he was with the holie ghost  
 upon some vnto vs. Wherefore. O grace. It was  
 þe desire of our hert, being that our nature  
 is so corrupt, and wanteth so many the amende-  
 ment.

Loue to  
 wardes  
 God.

Mat. 13

1. Tim. 1

The king  
 dome of  
 god dwelleth  
 in the hartes  
 of þe faithful.



God will  
come vnto  
vs.

But behold, so mercifull is our god, that he preuen-  
teth vs, and promiseteth to come vnto vs, by Christ.  
And what will he do with vs? He will make hym  
a dwellinge place with vs. If wee consider the  
disposition of oure nature and firste natiuitie, we  
shall fynde, that our harte is the dwellinge place of  
the diuell: Which alas is to trewe, in so much that  
Eph. 2. S. Paul saith: that naturally we were þ childre of  
wꝛath, euen as well as other. And for this origi-  
nall sinne, that is graste in vs, god by right might  
condempne vs wretched creatures. But yet consi-  
der how mercifull & goodly he handleth vs, which  
not allonly forgiveth vs our originall and actuall  
sinne (as they call it) so mercifullly thꝛough Christ,  
but also he geueth vnto vs Christ himselſe. And so  
he giueth him vnto vs, þ he with him bꝛoughtsafeth  
to dwell in vs, whereby Satan is expulsed and dri-  
uen away, and our hartes made the dwellinge place  
and temple of the holy ghoſte. He now that here in  
this woꝛlde sheweth vs so great grace and fauoure  
and bꝛoughtsafeth to haue his kingdome in vs, and  
whiche doth dayly deliuer and defend vs frome all  
falle doctrine and temptacion of the diuell, and fi-  
nally, frome all euell, withoute doubt, in the life  
to come, will graunte vs also euerlastingly to lyue  
and raigne with him without ende. So that in any  
wise, we take hede in the mean season, that we loue  
and beleue his woꝛde, and fulfill his will. To this  
pertaineth the sayinge of S. Paule, where he saith,  
1 Cor. 6. that we are the temple of god. And also in an other  
place. that god lyueth, dwelleth and moueth in e-  
uerpe one of vs, as it is wꝛitten in the actes of the  
apo-

apostels.

Chirdely, this gospell learneth vs, wherefore,  
and for what cause the holy ghost shalbe sent, which  
Christe before, with so many wordes promisseth to  
sende. for thus he saietly: That Comforter, euen the  
holy ghoste, whom my father shall send in my name  
he shall teach you al thinges, and bring all to your  
remembraunce, what so euer I haue tolde you.  
Whereoute it is euident and playne, that the holy  
ghost is sent into the worlde to teach. Now yf wee  
cannot know god in Christ, without the holy ghost  
muste be presente and learne vs, so muste it needes  
folowe, that we, as of our selues, can do nothing, in  
those thinges that pertaine to godlynes and salua  
cion: And yf (without we are lightned of this spirit)  
there is nothings in vs, but darkenes, as S. John  
the Euangelist witnesseth, saying: The lyght shi  
neth in the darkenes, and the darkenes comprehen  
ded it not. Wher is now (I beseech you) the gloze of  
the flesh: what can oure reason and oure wisdom  
bringe to passe? Thinke you that the holpe ghoste  
was promised to the apostels, and all goddes electe  
without a cause? But I wolde haue the verely be  
leue, that Christ did well perceaue and know, that  
no mortall man coulde haue come vnto the know  
ledge of god, then by this spizite. Wherefore else  
wolde he haue promised and sente it? Nowe for as  
it is expediente & playne, that the office of the ho  
ly ghost is to teache, not part o; halfe, but al. Print  
this in thine harte that foloweth: He shall bring in  
to your remembraunce, all that I haue spoken. For  
I heare not in this place, that he shall teache anye

The of  
fice of  
the holy god

Joh. 3.

The  
fleshe is  
darknes.  
Joh. 1.

n. b. other

The ho-  
ly ghoſt  
dothe in-  
ſpire.

And

And

And

And

The  
peace of  
Chriſte.

The  
peace of  
the world.

other thinge than Chriſt taughte before, but ſompe  
that ſo that had by the diſciples remembrance  
the laſt apgeſtles Chriſt had preached & hereto  
pertaineth, that the foreſayde ſpirite ſhalde ſente  
in Chriſts name. And moreover, if the holy ghoſt ſhall  
teach no newethinge vnto the apoſtles, but make  
them meete to take and vnderſtand the preachinge  
of the goſpell, who then hath giuen ſuch power to  
theſe onely ſpirituals to ordaine and make in the  
church ſo many traditions of men againſt this texte.  
Let a chriſtian man learne here alſo, that the doc-  
trine of Chriſt is ſufficient to our ſaluacion, as  
Peter ſaith vnto Chriſt: Thou haſte the wordes of  
euerlaſting liſe. And in no wiſe forget, that no mor-  
tall man can vnderſtande this doctrine of Chriſt, ex-  
cept it be written in the booke of man, through the  
holy ghoſt as the prophet Jeremie ſaith. He ſaith  
in the ſecond chapter.  
Fourthely, Chriſt promiſeth his peace vnto his  
diſciples and al his elect, in this goſpel. And there  
is a notable & behauing ſignified in theſe wordes.  
His peace for Chriſt ſaith here a difference be-  
twene his peace, & the peace of the world. The peace  
of the world, though it be an excellent good, and  
a gift that all only cometh of god, for the which ac-  
cording to the doctrine of S. Paule, a Chriſtian  
man is bounde to praye, yet notwithſtanding, it is  
temporal, & not long durable. And it may oft chaunce  
that out of a chriſtians ſoule ſelfe peace, as in a wild  
in the conſciences. But it goeth not forth with him  
peace. For though that it haue outwardly reſpect  
and is ſeemeth good, yet it is not withſtanding, ſo durable  
invariable

invaluable: & no man can buye it. It knoweth, that  
with Christ the pangs of our world with no right in  
him. For as our Christe, that is God in heaven is  
an everlastinge paine. For as our Christe, that is  
nothing can chaunce vnto him, against the good will of  
god, and that persecution shal not indure for ever.  
finallye, that though we be in lyke tribulacion  
he shal have a celestiall chyringe into glorie. This  
peace Christe left and did give us. Furthermore, as  
Christe gave us this peace of his great mercy and  
grace, without any deserting: so that it is necessa-  
ry, that we comprehend it in our hartes with faith.  
For works can do nothing in this behalfe, as wit-  
neseth S. Paul sayng. Because therfore y we are  
iustified by faith, we have peace with god.

Job. 14

Act. 14.

Rom. 5.

Firstly, this gospel teacheth us, y in persecutio  
& tribulacion is nothinge so suer & comfortable, as  
to be furnished & armed with the word of god. And  
for that cause, Christe shewed before vnto his disci-  
ples, y he shulde suffer his passion, & therby entree in  
to the glorie of his father, sayng: And now I have  
tolde you before it come, that when it is come to  
passe, ye maye beleue. And in lyke manner saith  
S. Paul. What so ever things are written afore  
tyme, are written for oure learninge, that we tho-  
rough patience and comfort of the scripture, might  
have hope. Therefore in as muche as the confession  
and knowledg of the worde of god and the gospel,  
cannot be brought to passe in this worlde withoute  
persecution, forynge that the diuel is so playne an  
enemye and aduersarye thereof, it is meete and  
coueniente to al true Christians menne, to bee so  
instruc-

The  
worde of  
god doth  
comforte  
us in per-  
secution.

Rom. 5.

**The sermon on**

**Mat. 7** instructed and armed with the worde of god, that our house buylded vpon a rock, do not fal in tyme of p<sup>r</sup>secution & stormes of temptation, and great windes. Whiche God graunte to vs euery one. Amen.

**The gospel on Trinitie sonday**  
**John. 3.**

**Joh. 7.**



Here was a man of the phariseis, named Nicodemus, a ruler of the Jewes. The same came to Iesus by nyght, and sayd vnto hym: Rabbi, we know that thou art a teacher come from god: for no man could do suche miracles as thou doest, except god were with him. Iesus answered and said vnto him. Verely verely I say vnto the,

**Joh. 4.**

**and 7.**

**Tit. 3. a.**

**Rom. 8.**

**Ecc. 11.**

excepte a man be borne frome above, he can not se the kyngdome of god. Nicodemus sayth vnto hym: how can a man be borne when he is olde? can he enter into his mothers wombe and be borne again? Iesus answered. Verely verely I saye vnto the: Excepte a man be borne of water and of the spirite, he cannot entre into the kyngdome of god. That whiche is borne of the fleshe, is fleshy: and that whiche is borne of the spirite, is spirite. Maruaile not thou that I sayd to the: ye muste be borne frome above. The wynde bloweth where it listeth, and thou hearest the sounde thereof. but canst not tell whence it cometh, and whether it goeth. So is euery one that is borne of the spirite.

**Eph. 4.**

Nicodemus answered and sayd vnto him, How can these thynges be? Iesus answered and sayd vnto hym: Acce thou a mayster? I trow I knowest not these thynges? Verely verely I say vnto the: we speake that we do know, and testifie that we haue seene, and yet receyue not our witnes. If I haue tolde you earthly thynges, and yet beleue not, how shall you beleue if I tell you of heauently thynges? And no man ascended vp into heauen, but he that came downe from heauen, even the sonne of man whiche is in heauen.

. Am

Trinitie soday.

And as Moyses lyft vs the serpenie in wildeynes, even so must the sonne of man be lyfte vp, that whosoauer beleueth in him, perishe not, but haue eternall lyfe. Ju. 21.

THE EXPOSITION.

**I**n this gospell we haue and excellent disputation of the righteousnes of the fleshe, and also of the righteousnes of the spirite. Christ teacheth vs the one, and Nicodemus defendeth the other: But so, that in the meane while, he is content to be taughte and enformed of Christe.

fyyste of all lette vs conside the persone of Nicodemus, as it is here described of the euangeliste, howe vnwisely and vndiscretelye he speaketh of re-  
The description of Nicodemus.  
generation. Whereout we maye note, what reason and mannes strength can do, in vnderstandyng of diuine and heauenly thinges. The euangelist sayeth on this wise: There was a man of the phariseis named Nicodemus, a ruler among the Jewes. Herein he declareth that Nicodemus, as conceruing his outward conuersation, led an honest and a worshipful, lyfe, which coule not bee reprehended or rebuked, so that he was taken and counted one of the chiefe rulers amongest the Jewes. Here also thou haste the description of the person, whiche after worldly fashion and maner is taken and counted both wise and righteous. Yet this notwithstanding, there is not so greate strengthe or boldenes in Nicodemus, that he durste speake vnto Christe openly, though he knewe him to be a teacher sente from god, whose wondres and miracles, he coule not deny. Whye doth not reason here steppe forth boldly, and openly pro-

The fleshe is fearful.



The sermon on the

lye professe the doctrine of Chyriste? For so Chyriste wolde haue it, according to that he spake: Whoso-  
**Mat. 10** euer knowledgeth me before men, him will I know ledge before my father which is in heauen, and the angelles. But reason canne not do this, for it passeth and excelleth farre his capacitye and conning. He will not be charged with the hatred of the world for the trutthes sake. For the which cause, Chyriste wyll haue vs mortifie this olde Adame in vs, and become a newe creature. But what knoweth or vnderstandeth the fleshe and oure nature here of? Trulye nothing at all. as it is playne and euidente here declared by this Nicodemus. For Chyriste speaketh of a new and a spirituall natiuity, but Nicodemus contrary wise vnderstandeth a carnal and a fleshy natiuity. How can a man (saith he) be bozne, when he is olde? can he enter into his mothers womb and be bozne againe? Here you heare in what wise this wordly righteous man answereth to godly things. Yea, Chyrist himselfe must open & declare vnto hym in what wise a man must become a new creature, & be borne agayne, yet he vnderstandeth it not, but demaundeth again, sayng: How may these things be? What other thing can a mā se & perceiue in this Nicodemus, then ignorance & incredulity? Wherfore if his outward cōuersaciō had ben a great deale more glorious thē it was, yet could it not haue pleased god. & why? Bicause that god doth not regard outward fashions of men, but iudgeth according to the hart & faith of a man. as the prophete Ieremye declareth, sayng: Thou o lord, lookest only vpon  
**Iere. 5.**  
**Ro. 14.** faith. And S. Paul to the Romaines, saith: What

Soener is not of faith, that same is sinne. For first we muste get the inward righteousnes, if the outward shall please god. For if wee wante righteousnes inwardly, Christ may straight way say vnto vs, as he said to the Iues: Except your righteousnes excede the righteousnes of the scribes & phariseis, ye canot enter into þe kingdom of heauen. Therfore likewise as Nicodemus had here but a rude & blinde vnderstanding, in those thinges that pertaine to þe grace of god & our saluacion, euen so be wee euery one, rude & ignorant, and þe very olde Adam, yea nothing but flesh & carnal, according to þe sayng of Christ: That (saith he) which is bozne of flesh, is flesh. If it be not renewsed and lightned with the spirite. I vnderstand by flesh the whole vniuersal nature of mā, both body, soule, reason, vnderstanding, freewyl, woute the holy ghost. For such a man, yea suche a body of sin, ca do nothing but sin, how excellently so euer he shyneth outwardly. though outwardly he garnisheth himselfe with neuer so manye workes. Which thig S. Paul expresseth with manifest words, to the Romanes. And here also it is playne and euidente by this Nicodemus, which in the sight of the worlde, was holy and righteous.

Mat. 7.

What þe  
scripture  
callith  
fleshe.

Rom. 9.

Secondarelye, Christe teacheth vs in this gospel a newe natiuity, which Nicodemus could not comprehend or vnderstande, and so speaketh of it, that it maye apere to bee a thinge necessarye to saluacion. Hee sayeth on this wise: Excepte a man bee bozne a newe, hee canne not see the kyngedome of God. To se the kyngedome of God, is to be iustified. Now mark & considre what Christ speaketh of

The  
newe bir-  
the is ne-  
cessarye.

The sermon on the

To see  
what  
kingdom  
of god is

psal. 115

Rom. 3.

Baptis.  
me.

Rom. 6.

What it  
is to bee  
borne a  
gayne.

of this iustifying, and contrarywise what Nicodemus thinketh thereof. Christe concludeth, that no worke, no reason, no outward conuersacion, canne iustifye and saue vs, excepte allonlye that the man be bozne a newe. Contrary wise thus thinketh Nicodemus. that yf oure outward conuersacion, lyfe, and working be allonly confirmable vnto the law, that for thole workes, god is constrained and bound to iustifye and saue vs. But herein he erreth greatly. Not Nicodemus, but Christe hat here the victorie, forasmuche as all men are lyars, and allonlye god is trewe. Wherefore lette vs Marpely marke and conside, in what wise this newe natiuity and regeneraciō is so brought to passe. He saith on this wise: Excepte a man be bozne of water and of the spirite, he can not come into the kingdome of god. Here thou hearest, that this regeneracion and new natiuity, beginneth in Baptisme. For baptisme is a signe of mortefyng our flesh, as S. Paule saith: We be buried with him by baptisme into death, &c. and this is one part of this new natiuity. Furthermore, in baptisme the hollye ghooste ys geuen vs, whych, we beyng so mortefied, dothe reupue and regenerate vs agayne, ruleth, draweth, pulleth and chaungeth vs, and so worketh in vs, that we fauoure and vnderstande now no moze carnall, but spirytual thynges. Wee desire not wordly thinges, but heauenly thinges, & lyue to righteousnes. And this is the other part of thys new natyuitie. Where oute yt appeareth, that to be bozne agayne, ys no other thing, then to dye, as concernyng syn, and to lyue to ryghteousnes, through the spiryt and fayth

And

And wher so euer this is, there is the kingdome of  
god sene, and the entring therinto openeth. But I  
beseech you, what glory hath here the righteousness  
of Nicodemus? Truely before god it is but dunge  
& dung, euē as **S. Paule** did reckene and count all  
his righteousness that came of the lawe, he beyng  
a Jew and circumcised, for dunge. For not that,  
whiche cometh of oure reason, but that the spirite  
worketh in vs, pleaseth god. For that, that is borne  
of the spirite, is spirituall, and of greate reputa-  
cion before god. Therefore **S. Paule** to the Ephe-  
sians saith on this wise: So then as concernynge  
the conuersation in tymes past, laye frome you  
that olde man, which marreth himselfe through de-  
ceivable lustes, and be you renewed in the spirit of  
your mynd. How can reason do or comprehend these  
thinges? when in earthly and bodely thinges he is  
so rude and ignoraunt, that he cannot tell, namely,  
from whence the winde cometh, or whether it will.  
But helpe, to bringe to passe this newe natiuitie, we  
muste needes haue the holpe ghoſte, though the  
papistes extoll neuer so highelpe, the righteousness  
of the fleshe.

Thirdely, this gospel teacheth vs, who hath ob-  
teyned and geuen vs this spirite, by the which wee  
are newe regenerate and borne againe, truely Je-  
sus Christe the sonne of man, which allonly descen-  
ded from heauen, and ascended vp into heauē. But  
wherewith hath he obtained and deserued this?  
Euen therewith, bicause that he was exalted on the  
crosse, like as the serpent was in y<sup>e</sup> wildernes. But  
what serpente was that? In times past the children  
o. f. of

Phil. 3.

Ephe. 4

Tho's  
rough  
Christe  
we haue  
obtained  
the holpe  
ghoſte.

The sermon on the

of Israell murmured against the lord in wilbernes then was the lord angry, and sent fierye serpentes among the people, whiche bite the people, so that there dyed muche people in Israell. And Moyses praynge then for the people, the lord saide vnto him. Make the a brasen serpent, and set it vp for a token. Whosoever is bitten, and looketh on it, shall lyue.

Num. 21

The serpent is a figure of Chyiste.

This figure applieth Chyiste vnto hymselfe, as thoughe he wolde say: I shall be crucified and put to deathe, and with my deathe, the wyathe of my heauenly father shall be pacified for the synnes of the worlde, that whosoever is bitten with synne, and loketh vpon me, whiche am crucified, that is, whosoever beleueth in me, shall not perishe, but haue euerlastyng lyfe. Beholde, on this manner Chyiste is sette for the vnto vs, as hee that only forgiueth vs our synne, and giueth vs the holy ghooste, maketh vs newe creatures, the sonnes and heires of god, so that we beleue and sette oure confidence and truste in him. God graunte vnto vs, that we may haue a trewe and perfect faith. Amen.

To beleue in Chyiste.

The gospel on the firste sondaye after Trinitey sondaye. Luc. 16,

T

There was a certayne rich man which was clothed in purple and fine white, and fared deliciously every day. And there was a certayne beggar named Lazarus, which lay at his gate full of sores, desirynge to be refresched with the cromes that fel from the rich mans boord, and no man gaue vnto hi. The dogges came also and licked his sores. And

it fortuned that the beggar died, and was caried by the angels into Abrahams bosome. The rich mā also died, & was buried. And being

sp̄itic soday after Trinite soday.

in hell in tormentes, he lyft vp his eyes and saw Abraham a far of, & Lazarus in his bosome, and he cried & said: father Abraham, haue mercy on me, and send Lazarus, that he may dip the tipp of hi finger in water, & coole my tung, for I am tormēted in this flame. But Abraham sayd: Son, remēbre that I in thy lyfe tyme, receauedst thy pleasure, & contrary wyse, Lazarus receaued paine. But now he is comforted, and I am punished: Beyond al this, betwene vs and you there is a great space set, so that they which wold go from hence to you, cannot, neither may come frō thense to vs. Then he said: I pray the therefore father, sēd him to my fathers house, for I haue syue brethre for to warne them, lest they also come into this place of tormēt. Abraham sayd vnto him: They haue Moyses and the prophetes, let the heare them. And he sayde: naye father Abraham, but yf one come vnto them frome the dead, they wyl repent: He sayd vnto him: If they heare not Moyses and the prophetes, neither wyl they beleue though one to se from death agayne.

Gal. 6 s

THE EXPOSITION.

**F**irste of all, this gospell treateth of a riche man, in whome was neither faith nor charity. This worde, riche, is here taken as Paule tooke it, when he said to Timothy: Charge them that are rich in this world, &c. And in the gospell of Mathew: Yt is easier for a camel to go thorow the eye of a nedle, then for a riche man to entre into the kingdome of heauen. In this place, a riche man signifieth him, whose hart is set vppon riches which thinketh on nothing, then vpon riches: reioiceth in nothing, then in riches. Finally, whose harte deliteth in nothing then in that diuelish mammon. And s. Paul chiefly for this cause, calleth these rich men, the riche men of this worlde, for that, that they be geuen to transitory and worldely thinges, more then to celestially thinges. Otherwise if riches of

A description of the rich man.  
1. Ti. 6.  
Mat. 19  
What it is to be ryche.

o. ii:

they in



The sermon on the

themselfe had bene euell, Abzaham, Salomon, Aa-  
aman, Sirus, had beene damned, which were verie  
riche, but they did not abuse their riches. Therefore  
this rich man is described, not as a good, but as an  
euell tre. Now yf ye will heare the frutes of an euil  
tree, Doe: He clothed himselfe with purple and cost-  
ly linnen &c. Doubtlesse he shuld not haue ben dam-  
ned for his clothing, yf he had not had so great plea-  
sure therein, and sought worldly honour and glo-  
rye therein, vtterly forgetting the pooze Lazarus.

Gen. 41 We reade of Ioseph when he was in Egypte, how  
excellently he was clothed in ricche apparell, and a  
chaîne of golde aboute his necke, and yet pleased  
god, for bicause his hart was not set vppon pompe  
and riches. And that this ricche man had his harte  
and mynde fixed vpon gorgious raiment, and deli-  
cate meates, that that foloweth plainly approueth  
yt, wher it is said: He fared deliciouly euery daye.

Eccle. 3. The wyse man saith: Ther is a tyme of mirth, and a  
tyme of moynnyng. And a chrystian man, so oughte  
to waight vppon tyme, that he euer remembre the

Rom. 12 sayinge of Sainct Paule, whiche saith: Be merie  
with them that bee merie, and weepe withe them  
that weepe. But when a manne begynneth to  
make of eatinge, glottonye, and of drinkeinge,  
dronckennesse, in so muche that his harte for-  
getteth God, and seeketh therein but his owne  
pleasure and voluptuousnes, it is not possible,  
but that he shall forgette his pooze neighbour, and  
take little thought for his necessitie. Nowe to for-  
get god & his neigbour, bringeth euerlastig dāna-  
ciō. Such an vngodly engorger & glottō doth this  
gol-

spite soday after Trinite soday.

gospell here set forth, whiche taketh so great pleasure in his besture, and in eatinge, that he forgetteth God, and careth not for the poore, and hath so lytle charity towarde his neighbour, that the dogges hath more pity, and dothe more good vnto this poore Lazarus, then he did.

Secondarily, a certaine poore man Lazarus by name, is here described. The scripture calleth hym a poore man, not only whiche hath nothinge of hys owne, but him also which with his harte forsaketh all wordly thinges, and cleaueth all only vnto god, so that a riche man may haue this pouertie in hys harte, beinge alway ready, when it shall please god, to forsake all that he hath. Suche pouertie hadde not that ryche man in his harte, to whome Chyfte sayde: Go thy waye, and sell all that thou hast, and geue it to the poore, and come and folow me. for he when he harde that he shuld forsake his riches, did moorne, and was very sadde, for he was a man that had greate possessions, and it greued him shrewdly to forsake them, and he had rather to haue kepte them styl. But here we see this Lazarus both inwardly and outwardly poore, and is a good tre, as the fructes in him greatly do declare. But what were his frutes? He lyeth at the riche mannes gate, ful of sores, and desired to be filled with the cromes that fel from the riche mans table. Behold is not here a singular frute of fayth, to haue in suche extream miserie and calamitie, so greate patience? He crieth not, he howleth not, but holdeth his peace, euen as Job did, when he saide: God gaue it, God hath taken it away. the name of god be blessed. Is not this

To be  
poore  
what it  
is in scrip-  
ture.

Mat. 19  
Mat. 10  
Luc. 18

Job. 1.

o.iii.

also

also a singuler vertu & frute of an excellent faith to  
be cōmended: for as much as he desireth not of his  
deinty dishes, but allōly þ̄ croones þ̄ fel frō the table.  
Truly an vnfaithful harte coulde neuer haue done  
this, for þ̄ moze it hath, the moze it desireth to haue.  
¶ **Psal. 33** The prophete Dauid saith: that the riche men shal  
want and suffre hunger, but they that seek the lord  
shal wante no manner of thing. But howe canne a  
rich man hungze: Thus truly. for as much as ther  
is no measure in his couetousnesse, and bicause hee  
euer feareth, that he shal neuer haue sufficiente.  
Here haue we nowe a bery sainte, a faithful hart,  
whiche in so greate misery and calamitie, in suche  
greate payne and necessitie, with patience ouerto-  
meth the deliciouse and glozy of princes.

The re-  
ward of  
Lazarus  
& þ̄ ryche  
man.

¶ **Thyrdely**, we se here in this gospell the ende and  
reward, aswell of this riche manne, as of the pooze  
Lazarus. Bothe chaunged their lyues: Lazarus  
is caried of the aungels into Abrahames bosome.  
The riche man was buried in hel. ¶ I besech the now  
which of these seeme vnto the riche: Which of them  
gat the better: Truly this is no little chaunge. For  
he that was riche, nowe is pooze: and hee that was  
pooze, is nowe made ryche. Who had not rather  
nowe (yf he hadde choyse) to bee this pooze Laza-  
rus, then the riche man? Whoe hadde not rather  
bee withe Lazarus in Abrahames bosome, then in  
hell with this riche manne? To bee caried into A-  
brahames bosome, is to sleepe in God, in the power  
of God, and there to be kepte and p̄serued vntyll  
the daye of iudgemente, tarryng with a suer hope  
and confidence, the cominge of our lord Iesus  
Christe

To be in  
Abrahams  
bosome.

the sondaie after Trinitie sondaie.

Christ. For as it is written: The sowles of the righteous are in the hands of god. To be buried in hell is to dye in desperacion, and to be kepte in terror & feare of euerlasting death, vnto suche tyme, as that laste sentence of Christ be spoken: Go you wicked in to euerlasting fier. In this flame and heate of desperacion, is this rich man tourmented, desiring that his tung might be cooled by Lazarus. But he must heare these wordes: Remembre sonne, that thou receiued thy pleasure in thy life. And: There is a greate space sette betwene vs and you, so that they which go downe from hence to you, can nor neyther maye they passe ouer fro thence vnto vs. Here is no helpe nor comfote lefte to the riche manne, And suerly the sayinge of Christe is fulfilled: Who be vnto you that laughe here, for you shall wepe and wayle. Lazarus on the other side, is recreated with perpetuall comfort and solace, which in his lyfe tyme, before hadde none. These thinges O thou riche manne, consioze in thy harte, and see that thou make the frendes of the wicked mammon, leaste that lyke thinge chaunce vnto the, as vnto this riche man,

Mat. 5.  
To be  
buried  
in hell.

Luc. 6.

Fourthely, this gospell teacheth vs, that al thinges that are both necessary to be knowen and don, are contayned in holy scripture, wherfore we ought allonly to credite and beleue the same holy scripture. When the ryche manne was vtterly destituted of comfote and healpe, hee wolde gladly haue sente Lazarus vnto his brethren, to warne them hereof, leaste they lykewyse shulde chaunce to come into that place of tourmente.

All that  
is neces-  
sarye to  
our salua-  
cion, are  
sufficent-  
ly in holy  
scripture

o.ii.

But

The sermon on the

But it was tolde him: They haue Moyses and the prophetes, let them harken vnto them. For Moyses diide witnes of Christ, saying: Who so euer wil not harken vnto this prophete (namely Christ) shal be punished. For the prophetes beare witnesse also of Christe. And therefore, whosoever heareth Moyses and the prophetes, which bear witnesse of Christ, the same heareth Christ him selfe. Seing now that Christe allonly is to be heard, wher is become now mens tradicions: and our new founde doctoures, that teache Diriges (as they call it) and masses for sowles departed: All these thinges must fall, for we may not harken vnto men, but vnto Christ, of who the heuenly father beareth witnesse, sayinge: This is my welbeloued sonne: Here him. To whom with the father and the holye ghoste, be all honoure and glorie for euer. Amen.

The gospel on the seconde sondaye after trinitye  
sondaye Luc. 14.

Mat. 22  
Apo. 16



Certayne man ordayned a greate supper, and bad manye, and sente hys seruante at supper tyme, to saye to them that were bydden: come, for all thynges are now readye. And they all at once began to make excuse. The first said vnto hym: I haue bought a farme, and I must go and see it, I pray the haue me excused. And an other sayd: I haue bought five yoke of oxen, and I go to plowe them, I praye the haue me excused. And an other sayd: I haue married a wyfe, and therefore I can not come. And the seruante returned and brought hys mayster worde agayne therof.

Then was the goodman of the house displeased, and sayd to his seruante: Go out quickly into the stretes and quarriers of the city and

second sonday after Trinitie sonday.

and bringe in brother the poore, and the feeble, and the halt, and the blinde. And the seruauant sayde: Lord, it is done, as thou hast commanded, and yet there is roome. And the lord sayd to the seruante: Go out vnto the hye ways and hedges, and. compell them to come in, that my house may be filled. For I saye vnto you, that none of spote menne whiche were bydden, shall taste of my supper. Gen. 19

THE EXPOSITION.

**I**n this similitude, Christe of all is prayſed the great godnes, grace & mercy of god, whiche he hath ſo mightely ſhewed vs, by his ſonne The grace of God.  
 Jeſus Chriſte, without any deſeruing of our wor-  
 kes, in that, that he compareth it here to a ſupper.  
 For all ſuppers are moſte chiefly prepared and or-  
 dained for myſth, and not for heuines, that a man  
 ſhulde eate, drinke, and be merie. Likewiſe, as a  
 ſupper here vpon earth, is ordayned and prepared  
 to make men merie and lighte harted, euen ſo this  
 greate ſupper of the grace of god and the goſpell,  
 hath god prepared for our greate conſolation and  
 comfort, wherein we ſhuld reioyce & be merie & glad.  
 For what oth er thing is the goſpell (by the which The goſ-  
pell.  
 the great goodnes and mercy of god is ſhewed vs  
 ſo gently and ſweetly through Chriſt) then a good  
 and merie tidings: It could be no lye that the an-  
 gell ſhewed vnto the ſhephardes, when Chriſt was  
 bozne, ſaying: Beholde, I bringe you tidings of  
 greate ioye, whiche ſhall happen vnto all peopl e Luce. 2.  
 Neither doth the prophete Dauid moniſh vs with  
 out cauſe to reioyce in theſe dayes of grace, ſaying:  
 This is the day which the lord hath made, let vs re-  
 ioyce and be gladde in it. And we ſeing that god our  
Mat. 11:7  
 o. b. merci-



The sermon on the

mercifull father hath so louingly prepared for vs  
 Supper this supper through Christ, without any deseruing  
 of our part. Without dout, it is a toke of his great  
 loue toward vs. Specially if we conside, that not al  
 only the Jewes, but also al the heithē, publicans &  
 siners ar called herunto. And therfore Christ might  
 Joh. 3. wel say: That god so loued the world, & he gaue his  
 The lone of god. only son. Here thou hearest, that allōly loue moued  
 god by Christe, to prepare this supper of & grace of  
 the gospel. Then if loue moued him to prepare this  
 supper, so it is a greater token of loue, that he hath  
 called vs therunto. For what shulde it anaple me,  
 that this greate supper is highlye praysed & cōmen  
 ded, yf I were sayne to sit without the doze, & were  
 not called nor letten in: And that we shuld perceaue  
 that Christ hath not allonly prepared this supper,  
 but hath biddē al men therunto, the euāgeliste saith  
 here, that the lord of the supper sent his seruānt  
 to them that were bidden, to tell them that it was  
 supper tyme, and to byd them come, for all was rea  
 dy. This seruante signifieth thapostels, whiche  
 Christe firste of all sent to preach to the Jewes, and  
 after when they hadde despised the preaching of the  
 gospel, and made them vnworthy thereof, they were  
 sent to & Gentyls. And what did they preach: They  
 said: Al things are redy, now come. Christ hath be  
 wed vs the will of the father, Christe hath suffered  
 death for our sinnes, & is risen for our rightousnes,  
 ascēded vp into heauē, & hath gottē vs & holy ghost  
 wherfore al thinge pertainig to our saluacion are  
 ready This did the holy apōstels so diligētly preach  
 so & Eliaas did not speake in vain of them, when he

said:

said: O how beuotifull are the feet of them bassadours  
that bringeth good tidings & precheth helth. What  
can we desire any more? Helth is obtained vs of meer  
grace: But grace we be called vnto saluacio. This al-  
loly is now required of vs, & we come. Therfore let  
vs not dispise this supper, but rather let vs haite vs  
to Chryste, & we may get righteousnes & saluacion.

Elat. 52

Secondarily, we se in this similitude the calling  
of the Jewes to the grace of the gospel, and in  
what wyse they be relected for ther incredulite. For  
they were the first that shulde be called, as Chryste  
hymselfe witnesseth, sayng: I am not sent but vnto  
the losse sheepe of the house of Israell. And Paule  
with Barnabas in the actes of thapostles, sayde:  
It behoued first the word of god to be spoken vnto  
you. &c. But how did the Jewes heare the callinge?  
They begon all to excuse the, contrary to the coun-  
sel of the prophet Dauid, sayng: To day yf you wil  
heare his voyce, harden not you hartes. They wyl  
not folowe this faithfull counsaile, but they excuse  
themselues & wil not come. The first saithe: I haue  
bought a farme, and muste nedes go forth to looke  
vpon it, I praye the holde me excused. The other  
said: I haue boughte a yoke of oxen, and muste go  
forthe to proue them, I praye the holde me excused.  
The third sayd: I haue married a wyfe, and I canot  
come, as though he could not be a married mā and a  
christian. but this it is. From the beginning hath the  
Jewes euer be stubborn & disobedient wretches. How  
ofte times (I pray you) did thei murmur agaisst god  
in the wilderness? How ofte did thei prouoke god vnto  
anger doth not I. Steue bear witness & the Jewes wer  
bothe

Firste &  
gospel  
was pre-  
ched vnto  
the  
Jewes.  
Mat. 15

Act. 13.

Ps. 49.

The Je-  
wes in o-  
bedience  
and incre-  
dulite.

Act. 7.

The sermon on the

both the betrayers and murderers of Christ: sayig  
Yee stiffe necked, ye haue alwayes resisted the holpe  
ghost. Now yf he that bought the farine, let more  
by the farine, than he didde by the supper, for bying  
of the farine he shulde haue bene damned. For he  
hath much riches is not damned, but he whose hart

1. Co. 6. is set vppon riches. For as Paule saith, we shulde  
be as hauing nothing, & yet possessing all thyngs.  
Abrahā bought a pece of land of 2 childre of Heth,

Ge. 24: for hys sepulchre and other vles, was he damned  
for so doinge? No, for to bye lande and oxen, or o-  
ther cattel, pertayneth not to the kingdom of Christ,  
but belongeth vnto the politike ordre, & may ther-  
fore lawfully be done. But if I wolde so sticke and  
cleaue to wordly thinges, that I shulde forget hea-  
uenly thinges, that shuld damne me. After this mā-  
ner we speake of mariag: To haue a wyfe is a good  
thig & lausful. But if I loue mi wife better thā god,  
it is to my damnacion. Therfore S. Paul teacheth  
vs, that they that haue wyues, bee as though they  
had none. that is, in the acknowledging of the gos-  
pel, I shall not permit my wyfe to be an impedimēt  
vnto me, but rather for the gospels sake (if nede re-  
quire) I shalbe readye to forsake wyfe children and  
all. Finally, those men outwardely appeare here to  
be good menne, but whyle they wyll not beleue the  
gospell e of Christe, thys sentence goethe vppon  
theim: None of those men that were called, shal last  
of my supper.

The cal- Thirdely, we se here, that while the chiefe in Ju-  
ling of 2 ry did dispise this supper, how god called ther vnto  
berichens all sinners, whozes and publicanes, oute of euerye  
strete

second sonday after Trinity sonday.

strete of the towne, that they shuld knowledg there  
sinnes, and are grace and pardon of Christ. Also we  
see here the gentyles, that were not named the peo-  
ple of god, nowe to be called to this excellent and  
great supper. Here is two thinges also to be noted  
firste, that it hath pleased god to call the poore and  
the weak: that is, those that be of a contrite harte, &  
a iouely spirite, and by the preaching of the law, be  
come vnto the knowledge and repentaunce of their  
sinnes. For by those wordes (compell them to come  
in) properly we vnderstand the preaching of the law  
for suche be lette into this supper: that is, they be  
comforted through the gospel, as the virgine Ma-  
rye saythe: He filleth the hungry with good things  
and letteth the riche go emptye. The seconde that  
thow shalte make is, that after the resurrection of  
Christe, all prophecies: both of the reiecting of the  
Jews, and of the calling of the gentiles, must needs  
be fulfilled. To go into the streetes of the towne  
is none other thinge, then to preach the gospel to al  
men, as Christ sayth in the gospel of John: I haue  
yet other sheepe that be not of this folde, and those  
must I bringe. The calling of the gentiles, wel con-  
sidered in faith, causeth a man to haue great comfort.  
For who wolde now be discomforted, when we hear  
that god allonly for incredulity, hathe reiected his  
people, whiche didde excell vs withe so greate pri-  
uileges, and receaued vs sinners vnto his mercye  
& grace, that neuer did good at al: Wherefore good  
people lett vs beware, that we now being called to  
this supper of grace, be not loth to come there vnto  
in which supper we shall euerlastingly see and taste  
howe

L  
Luc. 1.

Dee. 2.

Joh. 10.

The sermon on the

psal. 35. howe good and sweete the lord is. Which god he  
and .85. father graunte vs, through his son our lord Iesus  
Christe. Amen.

The gospell on the thirde sonday after trinity  
sonday. Luc. 15.

Mat. 9.  
Mat. 2.



Mat. 18

Then resorted vnto him all the publicanes &  
sinners for to hear hym. And the pharisees  
and scribes murmured sayng: He receiuech  
sinners and eateth with them. But he pur  
forth this parable vnto the, sayng: What  
man of you hauing an hundred sheep, if he  
lose one of the, doth not leaue nynty & nine  
in the wilderness, and goeth after þe which is  
lost vntill he fynd it? And whē he hath found it, he layeth it on his  
shoulders with ioye. And as sone as he cometh home, he calleth tog  
ther his louers and neighbours, sayng vnto them, Reioyse with me  
for I haue founde my sheepe which was losse. I say vnto you, that  
lyke wyse ioye shalbe in heauen ouer one sinner that repenteth, more  
then ouer ninety and nine iuste persones, which neede no repentance.  
Eyther what woman hauinge ten grotes, yf shee lose one, doth not  
lyghte a candle, and sweepe the house and seeke diligently vntill she  
fynd it? and when she hath found it, she calleth hir louers & hir neigh  
bours together, saynge: Reioyse with me, for I haue founde my  
grote which I hadde losse. Likewyse, I saye vnto you, shall therbe  
ioye in the presence of the angels of God ouer one sinner, that re  
penteth.

Luc. 5.

THE EXPOSITION.

**T**his gospel teacheth vs first of al, how that  
publicans & sinners drew nigh vnto Christ  
to heare hym. And although they were re  
psal. 5. ceaued and defended of Christe, yet he is not suche  
a God, that hathe pleasure in synne. Therefore  
yt is

thyde sondaye after Trinity sonday.

It is conuenient, that we learn to know a difference  
betwene sinners. There be sinners of such vnshame  
fastenes, that they lyue in open sinnes, and in suche  
wyse encrease therein, that they forget god and all  
honesty, and glory and reioyse in moste abhominable  
things, and seke prayse in wickednes. And these  
villanes, for the greate crymes and grosse sinnes,  
whiche they do vse and daylye committe, euen the  
worlde counteth and taketh them for knaues and  
bagabundes, not worthy that any diuine scripture  
shuld make muche reherfall of theym. There bee  
also other sinners, which outwardly faine holynes,  
but at in thei hartes most mischieuous wretches.  
Against whom both the prophets and the gospell  
cryeth out. Elaias accuseth them for this mischiefe  
bycause they call good, euell, and euell, good,  
and make lyghte, darkenesse, and darkenesse light,  
&c. and Dauid witnesseth of the, that in their har-  
tes they thinke, that there is no god, though out-  
wardly they appeare neuer so good and holy. Both  
not this apeare also in the gospell: Christ saith: Ex-  
cepte youre righteousnes exceede the righteousnes  
of the scribes and Phariseis, ye canne not entre  
into the kingdome of heauen. And suche hypocrits  
here in this gospell Christ calleth iuste, not that be  
fore god they be iust, but that they think themselues  
to bee iuste, and neede not repentaunce. There be  
also synners, whiche knowledgynge theyr offences  
bee sorre for theyr euell deedes, and drawe vnto  
Christe, for to aske pardone and grace. Suche  
a synner and publicane was Zachaeus, which toy-  
fully receaued Christ our lord into his house, and at  
the

Un-  
shameful  
sinners.

Pro. 2.

Esa. 3.  
Esa. 52.

Psal.

Mat. 5.

Sinners  
that ac-  
know-  
ledg their  
sinnes.



The sermon on the

the hearing of his word, sayd: Behold, I geue halfe  
my good to the poore: and if I haue defrauded any  
man, I restore him four fold. Of suche sayth Christ  
in on other place: I am not come to cal the iust, but  
sinners to repentaunce. Suche publicans and sin-  
ners drawe nowe nighe vnto Christ. And why? To  
heare his worde. For they feele their sin, they know  
leoge their sinne, they seeke grace, that they might  
be deliuered frome the bozden of sinne. Nowe soa-  
much as grace, remission of sines, righteousness and  
saluacion, is offered and giuen vnto them, through  
the worde of Christe, withoute any worke or deser-  
uinge: Moreover, for as muche as the doctrine of  
Christe is the doctrine of lyfe, it becometh them to  
drawe nighe vnto Christ, and to here him. To hear  
Christes word I saye, not the word of the law only  
that maketh a fearefull conscience. Where oute  
learne, that if Christe halbe profitable vnto the,  
thou must firste become suche a publicane and syn-  
ner. that is, that thou maye knoweledge thy selfe  
to be a sinner

The  
know-  
ledge of  
sinne.

Secondarily, this gospell describeth vnto suche  
publicans and sinners, what a meeke and mercifull  
Christe he is vnto suche sinners, which repenteth  
them of their wicked deedes, and intend to leade a  
holy and a good lyfe. The phariseis did not all only  
saye of Christ: This man doth receiue sinners and  
eateth with them, but also Christ himselfe, excuseth  
this his deade, (which not a litle did angre the pha-  
riseis) that he lawfully might do it. now seeing that  
Christe receiueth sinners, and reiecteth no man, so  
that yf he will be penitente and aske grace, yt muste  
needes

Christ is  
a coorte  
to al sin-  
ners.  
Mat. 10

needes  
world  
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wiche  
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needes folowe, that for sinners he came into the  
 world, and to be the sauour alonly of sinners: Now  
 for as much as he is a sauour which forgiveth sin  
 without any worke or deseruinge, allonly of grace,  
 who (I pray you) wolde not beleue in him? Whoe  
 wolde not truste to receyue all goodnes of him? If  
 thou doest diligently considre, both those similitudes  
 wherein he declareth and proueth his greate cha-  
 ritye towardes vs, thou shalt fynde, howe plenty-  
 fullye thou mayest hope of y great goodnesse and  
 benignitie of Christe. Firste hee compareth hym  
 selfe to a manne that hath an hundred sheepe,  
 whiche man, yf hee shulde leese one of theym, he  
 wold leaue the foure score and nynty, and go seeke  
 the one loste, vnto suche tyme that he hath founde  
 it: And when hee hath founde it, hee wold laye  
 yt on his shoulders, and bringe it home againe,  
 and therfore reioyce amongst his neyghbours.  
 Euen as though he wolde saye: You Phariseis do  
 iudge euell of me, bycause I receiue sinners, but  
 I wolde you shulde knowe it, that for sinners I  
 am come into the worlde: For they can not helpe  
 them selues. For the synne that is grafted in them,  
 is so greate, and payeth so heauye on their shoul-  
 ders, and theyr nature is so corrupte, that they  
 bee a greate deale more inclined to sinne, then to  
 goodnes. Finally, their free wyll, reason, wisdome,  
 maketh them a greate deale worse, rather then bet-  
 ter. For as muche as whatsoeuer is borne of fleshe,  
 is fleshe: and a fleshy man can vnderstand nothing  
 but fleshy things, and cannot perceaue godly thin-  
 ges. Wherefore I, lyke as a good shepharde ouer  
 p.1. my

The lost  
sheepe.

Gen. 6.

Joh. 3.

Rom. 8.

1 Cor. 2.

The sermon on the

Exe. 11

my electe and chosen shepe, seeke theim thzough my woꝛde, and take their sinnes vpon my shulders, & so bzing theim to the knowledg of their owne sin, and woꝛshipping of one God. furthermoze, for as muche as my father hath no pleasure in the deathe of a sinner, but rather that he conuert and lyue, truly it cannot be possible, but that the aungels in heauen reioyse with me, bicause I haue found the lost shepe, and tourned the sinner frome the way of iniquitie, to the folowing of the gospell. And you phariseis likewise wolde I bzing to suche a point, but ye will not be called sinners, but iuste men, wherefoze I am constrained to forsake you, and healepe theym that knoweledge them selues sinners. In lykwise he compareth hymselfe to a woman that hath tenne grotes, whiche leeing one of theym, seeketh so longe that she findeth it, &c. And he concludeth both these similitudes, sayng on this wise: That there is moze ioye in heauen vpon one sinner that hath the repentaunce, then vpon fouze scoze and ninetie iuste, that thinke they haue no neede of repentaunce. Behold, thou haste here a Chyste that seeketh the, findeth the, receaueth the, iustifieth and saueth the. Beleue in him, and thou arte safe.

The nature of ypocritise.

Thirde lye, wee see here in this gospell the disposition of fained holines; and hypocrites. for suche menne dooe not allonlye truste in theyꝛ owne woꝛkes, but also counte theim selues holye, and contemne and despise other. I wolde haue the consideꝛ the cause, whye these phariseis murmure

to

thysde sonday after Trinity sond ay.

so againste Chyste. They say, that this Chyste receiueþ sinners, and eaterh with them. O thou most enuious and vnreasonable Hypocrite. It were thy parte to extoll, magnifie, and prayse this excellent and pzeious worke of charitpe of Chyste towarde the sinners, and beholde thou arte againste it, and rebukest yt, as though yt were not well and righteously done. Thinkest thou, that it is not well done, that a sinner is tourned to repentaunce, and broughte vnto the knowledge of god: Chyste oure sauoure careth not for meate and drinke, but he regardeth muche the tournynge of a sinner to repentaunce. Suche exammples of charitpe shuldest thou folowe also, yf thou woldest be a righte iuste manne, bothe in teachinge, informinge, exhortynge praying and deseching, so that righteounes, not allonlye in the, but also in other, might be found. But the case stondeþ thus: Thou arte againste the gospel, and the gospel againste the. If thou askest why, I aunswere the: The gospel can not suffice, that thou shuldest hope and truste in thy workes. Againe I saye: Hypocrysy cannot leaue the confidence in theym. Hereout springeth the stryfe betwene Abel and Cain, betwene Jacob and Esai, betwene Dauid and Saule: Also, that the worke-menne murmured againste the householder, forþcause the laste receaued equall rewarde with the fyrst: Item, that the eldest brother disdained the yongest that was lost. To be short: Chyste receiueþ and kepeth company with those sinners that knowledg thei offeþes, and aske grace, and he will not haue them losse. And againe, hee codenmeth hypocrisy, p. 11. forbi-

Why p-  
pocrysy  
is agais  
the gos-  
pell.

Mat. 20

The sermon on the

for bicause the fained righteousnes, whē in dede the  
is neiher right nor iuste. Therefore all these hypo-  
crites murmure againste Chyſte and his goſpell,  
but yt helpeth nothinge. for Chyſte foloweth the  
ſame way, and pꝛoceadeth where he beganne. To  
whome with the father and holy ghoſte be honoure  
and prayſe. Amen.

The goſpell on the ſowerth ſonday after Trinite  
ſondaye. Luc. 6.

Mat. 7.

Pro. 11.



Ye pou therfore mercyfull, as poue father alſo  
is mercifull. Judge not, and yee ſhall not be  
iudged. Condemne not, and ye ſhall not be con-  
demned. Forgive, and yee ſhalbe forgiven.  
Gyue, and it ſhalbe gyuen unto you, good mea-  
ſure, and preſſed downe, and ſhaken togyther,  
and runnyng oute ſhall men gyue into your

Mat. 7. doſomes. for with the ſame meaſure that ye mete with all, ſhall  
Mat. 4 other men mete to you agayne.

And he put forth a ſimilitude unto them: Can the blinde leade  
Mat. 15 the blinde? Do they not both fall into the ditch? The diſciple is not  
about hye mayſter. Every man ſhall be perfecte, even as his may-  
• mat. 10 ſter is. why ſeeſt thou a mote in thy brothers eye, but conſiderſt  
Job. 13 not the beame that is in thine owne eye? Either howe canſt thou  
• mat. 7 ſay to thy brother: Brother, let me pull out a mote that is in thine  
eye, when thou ſeeſt not the beame that is in thine owne eye? Thou  
hypocrite, caſte out the beame out of thine owne eye firſt, and then  
ſhalt thou ſee perfectly, to pull oute the mote that is in thy brothers  
eye.

THE EXPOSITION.

ſaith  
he  
maketh  
ys accep-  
table un-  
to God.

Hereto throughe many inſtructions & exam-  
ples, we haue ſufficiently pꝛoued, how that we  
attaine and gette remiſſion of ſinnes, righteouſneſſe  
and

and saluacion only thzough the faith. And mozeouer  
 that no worke (how holy or precious so euer it ma-  
 be) can make a man acceptable befoze god, excepte  
 only faith, which we haue declared and taught you  
 out of the holpe scripture. For this faith so compze-  
 hendeth the goodnes and the loue of god thzough  
 Chziste, that vtterly he canne truste to none other  
 thing, then to the merites of Chzist, thzough whom  
 also he hopeth to obtaine saluacion. By faith (saith  
 the apostle) wee haue an entraunce vnto god. And  
 likewise as a true and lyuing faith, which knoweth  
 that he hath a mercifull father thzough Chzist, han-  
 leth himselfe towarde his god and father, so muste  
 yt likewise breake forth toward his neighbour, to  
 helpe him in all neede and necessity, that he may be  
 knowne therby vnto þe worlde, to haue a right and a  
 good faith, and not fained. The workes of charity  
 be contrary to hypocriticall and fained workes, for  
 it is the nature and disposition of hypocrysy, euer to  
 seke his owne aduantage, and not the profite and  
 btility of his neighbour, in so much that Chziste  
 himselfe for this cause saide vnto the phariseis, for  
 that, that they condemned for a lyght matter, his  
 disciples: Doe your waye (saith he) and learn what  
 it is: I wyll haue mercy, and no sacrifice. Therfore  
 likewise as Chzist sometyme teacheth faith, and ad-  
 scribeth righteousnes all onely there vnto, yea, and  
 commendeth it as a fountaine whereout all good-  
 nes floweth, so other whyles he teacheth the frutes  
 of the faith, not that we are iustified by them, but  
 that they be suer tokens and testimonialles of that  
 faith, whiche wee oughte to haue in oure harte,

Heb. 11.

De. 6

John. 6



The sermon on the

**Mat. 1.** as saincte Peter sayeth: Brethren, giue the more  
dylgence to make youre callinge and election  
sure. Neuerthelesse sometyme Chyste teacheth  
these workes of charitpe with longe processe, some  
tyme with shorte and fewe wordes. Hee decla-  
reth yt shortelye, when he sayeth: Thou shalte  
**Mat. 22** loue the lorde thy God, with all thy harte, with  
**Luc. 10.** all thy strengthe. And in an other place: What  
**Mat. 6.** so euer you wolde that menne shulde dooe vnto  
you, the same dooe vnto theym ykewise. But  
in the gospell of this daye, hee teacheth the wo-  
kes of charitpe in manye wordes and plentyful-  
lye: For hee thoughte it not sufficiente to speake  
yt generallpe: Be mercyfull, but hee declareth  
the same mercifulnesse here by partes, namelpe,  
**To bee** Judge not (sayth he) &c. **merciful** To bee mercyfull, in this  
place signifieth, to helpe oure neighbour of oure  
goodnes and charitpe, of what so euer neede hee  
**Luc. 10.** is oppressed withall, as wee see in the Samari-  
tane, whiche did so greate mercye on hym, that  
fell amongst the theues. Oute of which wordes  
yt foloweth, that they bee good workes, wherewith  
we helpe oure neighbour in all neede and necessity.  
Which deedes of charitpe, wee wyl by ordze recyte  
one after an other.

**To iuge** fyrste of all Chyste saith: Judge not, and ye shal  
**To con-** not be iudged: Cōdemne not, and ye shal not be con-  
**demne.** demned. With the whiche wordes, Chyste teacheth  
euery chystian man, to looke vpon his owne wo-  
kes, and not vpon the workes of his neighbour, &  
though he his neighbour sin & erre, he shall not ther-  
fore sodainly oz rashly dispise hi. For it may chaunce  
that

foloweth sonday after Trinitie sonday.

that he that standeth to day, maye fall to morowe, & 1 Cor. 10  
he that falleth to daye, may rise to morow. further  
moze, it is not a point of mercy, that  $\text{h}$  Muldest iudge  
oꝛ cōdēne thy neighbour, as sone as he of infirmity  
sinneeth. For the hipocrites, and those that gloꝛy in  
woꝛkes, were wont to do so, which for the most part,  
damne that, that of it selfe is nothig dānable. Ther  
foze we shall not folow the yppocrites, but  $\text{h}$ , that our  
father in heauen teacheth vs, which although law-  
fully may iudge & cōdēne vs for our sins, yet neuer  
theles, rather wold shew vs his mercy, in & thꝛough  
his welbeloued son our lord Iesu Christ, so that we  
are now become the children of god by adoption, if  
we do beleue in the name of his son Iesus Christe. Joh. 1.  
Wherfoze if god (when I was an enemy vnto him)  
receaued me into his grace, why shulde not I lyke- Rom. 5  
wise shew charity & mercy vnto my neighbour, with  
teachinge him, enformyng him, exhortyng him,  
and prayng him: For he doth not saye: Iudge,  
and condemne a sinner, but helpe him, dooe good  
vnto him. Here is now a differēce to be had, betwen A differ  
a man hauyng an office, and a pꝛyuate person. For betwene  
it is for bidden a pꝛyuate persone to iudge, oꝛ con- p office  
demne, but the magistrate & the iudges by the ver- the persō  
tue of their office ought to iudge & punish the cruel  
doers, yea, with extreame punishmente. Likewise a  
preacher, as cōcernig his own persō, shal not iudge,  
but by reason of his office the word of God shall do  
yt. For Christ saith: The word that I haue spoken, Joh. 12.  
shall iudge him at the laste daye. Here of kno-  
weth nothinge the Pharise, but with a pꝛoude hart  
iudgeth and condemneth al men, yē in those things

p. iiii

also

The sermon on the

**Rom. 2.** also that hee himselfe is culpable in. Wherfore Christe calleth him here a leader of the blinde, that leadeth himselfe into the ditch. Also, a disciple that wil be aboue his maister: And, one that seeth a mote in his brothers eye, and considereth not the beame that is in his owne eye. And so accoꝛdinge to hys owne iudgemente, he shalbe condemned.

To for-  
goue.

Secondarily, Christ teacheth vs here to forgive and we shalbe forgiven, with which wordes he teacheth vs an excellent worke of mercy, so that wee muste needes looke againe vpon oure celestiall father. but how so? Bicause that he hath pardoned & forgiven vs all oure offences and trespasses, of hys mere grace, without any deservyng, & that through his only sonne Iesus Christe, so that we now being cledsed from our sinnes, are become heyres of his kyngedome. Nowe for as muche as accoꝛdinge to this exauple, oure heavenly father requirerh the same thing of vs, that is, that we hartely shuld forgive them that trespass vs, why be we then in this behalfe so negligent: why do we hate and enuy one another? It is to no purpose, and if thou shuldest complain, and say: This man hath done me greates iniurys, he hath hurte me, and suche lyke. This is no lawfull excuse. For we haue prouoked god vnto angre with weightyer and greater sinnes, then wee canne be prouoked withall, and yet through Christ he pardoneth and forgiveth vs all. Yea if Christe wold handle vs accoꝛding to our wickednes which we haue committed against him, and accoꝛding as we haue deserued, when shulde we come vnto salua-

**Rom. 2.** tion: Choose now one of these two: Eyther do well  
to

foloweth sonday after Trinitie sonday.

to thine enemy, and forgiue him with all thine hart,  
that thy sins maye be forgiuen the throughe Christ,  
O els enuie thy neighbour, that thou maist euer  
lastingly be damned. This sentence agreeth with  
that, which we haue in our Vater noster.

Thirdeley, Christ saith: Geue, and to you it shalbe  
geuen. wherewith he exhorteeth and warneth vs to  
do well to the nedy, that is, to our neighbour. And  
for as muche as oure lyfe withoute thys mer-  
cy, wherewith we helpe oure neighbour, can not  
consiste nor stande, and rather to be a diuelishe lyfe,  
if it be forgotton, therfore doth Christ exhort vs vnto  
this trade of loue, goodnes, mercy and charite, by  
alluring vs therunto with this promise, saying: A  
good measure, pressed downe, shaken together, and  
runnyng ouer, shall men giue into youre bosomes.  
Againe: With what measure yee meete, with the  
same shal it be measured vnto you again. Here thou  
hearest, that thy giuyng shalbe rewarded: an hun-  
dredth folde. And so saith Salomon: He that hathe  
pitye vpon the poore, lendeth vnto the lord. There-  
fore if thou wilt do good workes that please god,  
geue vnto the poore, distribute thy goods vnto the  
nedy, lende him that wanteth, dooe well to thine  
enemy, and thou shalt heape coles of fier vpon his  
heade. The tyme shall come, that thou wilt wishe  
that all thy good hadde been giuen vnto the poore.  
For those goodes that are giuen to the poore, are  
not losse, but are lent to the lord, which in tyme to  
come shall liberally recompence them. And hereto  
pertaineth it that is spoken in an other place: Ga-  
ther your treasure together in heauen: And also: Mat. 6.

p. v. Make

The sermon on the

**Luc. 16** Make you friendes of the wicked Hammon &c.  
 Finally: As we do behaue vs to our neighbour, so  
 shall god do to vs. To whome with the sonne & the  
 holy ghoste, be all honoure for ever. Amen.

The gospell on the fyfte sonday after Triniteye  
 sonday. **Luc. 5.**

**Mat. 4**

**I**

It came to passe that when the people pre-  
 ced vpon hym, to heare the woide of god, he  
 stode by the lake of Genezareth, . and sawe  
 twoo shyppes standyng by the lake side, but  
 the fyshermenne were gone out of them, and  
 were shalpyng theyy nettes. And he en-  
 tred into one of the shyppes whych pe-  
 tained to Simon, and prayed hym, that he

woulde shyfte oute a litle frome the lande. And he sate downe,  
 and taughte the people oute of the shyppe. When hee hadde lefte  
 speakyng, he sayde vnto Simon: Launche out into the deepe,  
 and lette shyppe youre nettes, and make a draught. And Symon  
 answered and sayde vnto hym: Mayster, wee haue laboured all  
 nyghte, and haue taken nothyng. Nevertheless, at thy com-  
 maundemente, I wyl lose forthe the nette. And when they hadde  
 this done, they inclosed a greate multitude of fishes. But theyy net  
 brake: and they beckened to their felowes whiche were in the other  
 shyppe, that they shuld come and helpe them. And they came, and  
 fylled both the shyppes, that they sunke agayne.

When Symon Peter sawe this, he felle downe at Iesus knees,  
 saying: Lorde, go frome me, for I am a synfull man. For he was  
 astonied, and al that were with hym, at the draught of fyshes which  
 they had take: and so was also James & John the sonnes of Zebe-  
 de, which were partners with Simon. And Iesus saide vnto Si-

mon: Feare not, frome hence forthe thou shalt  
 catche menne. And they broughte the shyp  
 to lande; and forsoke all, and fo-  
 lowed hym.

**Mat. 4**

**H**ere is commended in this gospel vnto vs, the greate diligence which Christ tooke in the office of preaching. And also the great desire that the people had, that folowed him, to hear the worde of god. Which thing is not written alōly for the that execute the office of preaching, but also for the hearers, that bothe parts shulde haue an example laid befoze them to folow. When Christ saw now the greedy desire of the people to hear his worde of god, & that the people preaced so on him, he went in to a ship that was Simons, (for he stode by the lake of Genesareth) and taught the people out of the ship. But what did he teache & preach? Truly his that the people came for to hear, which was his worde of god. And as Christ was euer ready to preach and teache, though he had had no more audience than one Magdalen, yea suerly like as he neuer left occasiō, but rather alwaies sought means for to teach, So likewise is euery preacher bound to execute diligently his office to teache & instruct the people, gladly & willingly, & not alonly for that cause, but he is therto here in this gospell induced by his example of Christ, but also by commaundemēt, that Christ gaue vnto Peter, sayig: Feed my sheep, for feedig in that place signifieth to teache, which we fynd lykewise in the tenth chapter of John. Nowe if Christe will haue his, (whome often tymes he compareth vnto sheepe) to be taughte, so ys it needefull, that it be doone with greate diligence, so that they be not seduced with the inuencions and dreames of men, but be

The diligence of preachers

Christe taughte his worde of God. Luc. 7.

John.

To teachers



The sermon on the

be taughte sincerelye and purely throughte goddes  
 worde. Unto this, now referre, the firke epistle of  
**Tim. 3** Paule to Timothe, where (amongest other vertues  
 that shulde shine in a preacher or Byshop) he requi-  
**Mat. 15** reth of theim, to be apte to teache. Also, the seruante  
 that hid his maisters talent, and wonnen nothinge,  
 Therefore let the punishment of this seruante fear  
 vs, that haue the office of preachinge, that we with  
 all diligence do that, that is entoynd vs, leaste we  
 also with lyke punishment be rewarded. Further-  
**The dili- gence of hearers.** more, let the hearers folowe the example of them  
 that folowed Christe, to heare goddes worde, that  
 they likewise be glad to heare the same, and suffre  
 themselues to be instructed and taughte. For what  
 profiteth, if the preacher preache and teache per-  
 petuallie, if there dothe no man heare him or re-  
 ceauie his worde? For it is aswell commaunded the  
**Luc. 11.** to heare, as the preacher to teache. For yf they bee  
 pronounced blessed, that heare the word of god and  
 kepe it, so muste it consequently folowe, that they be  
 damned, that do not heare it and kepe it. Wherefore  
 this text serueth both for to teache, and for to hear,  
 namelye, to alure the preacher withe greates dili-  
 gence to teache, and lykewise the hearer to heare.  
**God feedeth vs by a certayne meane.** Secondarye, Christ sheweth vs in this gospel  
 that when his worde is bothe harde and receaued  
 and so therewith the soule feede, that he likewise  
 will giue the necessaryes for the body. But marke  
 this. that Christe feedeth and nourisheth vs here by  
 a meane. For he saith vnto Peter: Lanche out into  
 the deepe, and lette slyppe your nettes, and make a  
 draught, as though he wolde saye: I will feed you  
 and

fyfte sondaye after Trinitie sonday.

and geue you that you lacke, but euerye manne  
shall do the thinge that he is called vnto, that is,  
they shall labour. Gene. 3. For if you labour and Labour.  
put youre confidence in me, I wyl see that your la-  
boure shall not be losse. And this considereth Pe-  
ter, saynge: Maister, wee haue laboured all the  
night, and gatte nothinge, but at thy word, I will  
lose forthe the nette. Whoe dothe not perceiue in  
these wordes of Peter, that all oure counsailes,  
thoughtes, and all oure merites, what so euer wee  
intende for to dooe or leaue, are all in vaine, and to  
none effecte; excepte that they be taken in hande,  
and begonne in the name of god: For before they  
had laboured all the night, and toke nothing. And  
that happened vpon theim, which ys written in the  
psalme, where the prophete saith: It is but lost la- Ps. 126.  
boure, that ye rise by earlye, and take no reeste, but  
eate the breade of care fulnes. For loke to whome it  
pleaseth the lorde, he geueth yt in sleepe. But when  
Christe saide: Lette slyppe your nettes, and the di-  
sciples regarded not their owne labour, but hauing  
respecte to the worde of Christe, then tooke they a  
greate multitude, in so muche that they were sayne  
to call to their felows (which were in an other ship)  
for helpe, and filled bothe the shippes full. Whoe Deut. 4.  
wolde not nowe beleue Christe, whiche not all only  
wyl, but can helpe vs Therefore beleue nowe, and  
he will see that thou shalt lacke nothinge, nother  
for body nor soule. As touchinge thy soule, he wyl  
keepe it by his worde, and thy body with corporall  
meates and noylthings, which thinge thou mayst  
evidently perceaue by this miracle. To this per-  
tayneth

The sermon on the

**Tim. 6.** tayneth that Paule saith to Timothe: Godlynes is profitable vnto all thinges, as a thinge whiche hath promises of the life that is now, and of the lyfe that is to come. And Christe sayeth in the gospel of Mathewe: Seeke ye fyrste the kyngedome of heauen, and the righteousnesse therof, so shall all these thynges bee mynystrid vnto you.

**Mat. 6.** The calyng of the apostles. Chydelpy, Peter was not allonly here comforted, whiche for simplenes, ignorance or feare, had Christe departe from him, bicause he was a sinner, but also the other likewise whiche were called to the apostolicall office. For Christe sayed: Feare not, as though he wold saye: When a man feeleth and knoweledgeth hys synne, there shulde he not flye frome me, but runne to me, forasmuche as I am come into the worlde for sinners. For they that be

**Mat. 9.** hole, neede no physicion, but the sycke. Wherefore my Peter, take heede, that thou biddest me not go frome the, but to tarpe with the. For I am not tyraunte, whiche for cruellesse kyll and destroye men, but with mercye and goodnes I wyl alure me vnto me, and truly I will not allonly forgive you and pardon you your offences, for bicause you knowledg them, but also I wyl make you fishers of menne, that hereafter ye shal become myne apostels & disciples. And likewise as hitherto ye haue taken fysh w<sup>th</sup> bodily nettes, so ye shal hereafter get & take me w<sup>th</sup> spirituall nettes, out of the stormie sea of this worlde, and bynge them into my kyngedome. And Christ hath here respect to the prophecie of Jeremy

**Jer. 16.** where he saith: Behold I wil send out many fishers  
**Mat. 13** to take them, And in the gospel of S. Mathewe we haue

spite sondaie after Trinitie sondaie.

haue, that the gospel is compared to a nette, caste into the sea, wherewith are taken al manner of fishes. And likewise as Christ comforteth here Peter with the other, bicause they wer abashed and afrayed and were comforted, so we shall learne hereoute, howe a sinner can get no consolacion and comforte by nothinge, but all only by Christ. Also by the calling of Peter, James, & John, we learn that no mā oughte to thrust himselfe into the office of a preacher except he be called. for those thre apostles were before in the common calling, which euery man is called vnto. That is, that in the sweate of theyr face, they shulde eate theyr breade, And therein lyke good and symple menne, they wolde haue remayned, yf they hadde not beene otherwise called.

Fourthly, we haue in this gospel, what strength and vertue the worde of Christe hathe, and also the obedience of the aforesayde Apostels. For as soone as Christe hadde sayde: Frome hence forth ye shal be fischers of men, incontinent when they hadde brought theyr shippes to laude, they forsake al, and folowed him. Here wee muste needes graunte, that Christe dydde not speake yt allowe in theyr eares, but also in theyr hartes. for else howe shulde they haue so soone folowed hym: for it is not so lyghte a matter nor so easy, to forsake father and mother, lande, house and money, that a manne canne dooe it of his owne selfe, It is the worke of the holysse ghoste, and cometh not of the fleshe. And herefore seeinge that the wordes of Christe are spiryte and lyfe, yee maye well perceaue

Ben. 3.  
The power and strength of the gospel.  
The obedience of the apostles.

Joh. 6.

The sermon on the

perceave this callunge not to haue sounde alonly  
in the eares of the apostels, but also in their hartes,  
or else they wolde not haue forsaaken their parentes,  
wyues and children so lightly, and haue take Chyist  
To for- for their sauoure and Lorde. But what is that, to  
take all. forsake all thinges? It is none other thinge, but so  
to be affectioned, that gladly (whensoeuer god wil)  
a man be ready to forsake wife and children, father  
and mother, and all that in the worlde is, and to  
folowe Chyriste. Remembre also, that the folowing  
of Chyriste consisteth not alwaies in the outwarde  
worke, but mooste chieslye in the harte. For wee see  
many chrystian menne, that do abide and lyue still  
with their wyues and children, whiche are not cal-  
led to folowe Chyriste, as the Apostels were, and yet  
natwithstandinge are so mynded, that at all tymes  
they bee readye and willynge, when it shall please  
God, to forsake al, nother lustre them by no meanes  
to bee called frome the acknowledging and confes-  
syng of the gospell, and the righteousnes thereof,  
whiche is in Chyriste Iesu, whiche also folow Chyrist  
as well as those apostels did. But they that be not  
called there vnto, to forsake wyfe and children,  
& go run ouer all the wide world, to be a charg &  
burthen to other men, as do the Anabap-  
tistes, may be counted rather to be fo-  
lowers of the diuell, then of  
Chyriste oure sauoure. To  
whom with the father  
and the holly ghost,  
be all praise and  
honoure  
Amen.

Syfte soday after Trinity soday.

The gospell on the sixte sodaye after trinite  
soday Math. 5.



**F**or I saye vnto you: Except your righteous-  
nes excede the righteousness of the Scribes  
and phariseis, ye can not enter into the  
kingedome of heauen.

Ye haue hard that it was sayd vnto the  
of olde tyme: Thou shalt not kill: whoso-  
euer killeth, shalbe in daunger of iudgment.  
But I saye vnto you, that whosoener ye

angry with hys brother vnadvisedly, shalbe in daunger of iudgment.  
And whosoener sayth vnto hys brother, Racha, shalbe in daunger of  
a roundelaye. But whosoener sayth, Thou fool, shalbe in daunger of  
hell fyre.

Therefore, if thou offerest thy gifte at the altare, and ther come  
betwixt that thy brother hath ought against the, leaue there thyne offe  
ryng before the altare, and go thy waye fyrste, and be reconcyled Job. 42  
to thy brother, and than come and offere thy gifte.

THE EXPOSITION.

**F**orasmuche as oure lord Jesus Christe de-  
uideth his righteousness, fro the righteous-  
nes of the scribes and phariseis, it is to be  
noted, that ther is two righteousnesses, it is to say,  
the righteousness of workes, and the righteousness  
of sayth. The righteousness of workes is, when I in-  
tende and go aboute to do workes withoute sayth  
in Christ thinking that by suche outward workes,  
the law is fulfilled. And suche righteousness did the  
Jewes vse for the mooste party, and in especiall the  
scribes and phariseis. For the flesh, wherein is graft  
hypocrisie, is so affectioned and of suche nature,

q. i.

that

Exo. 20  
Leu. 19.  
Deut. 5.

Two  
righteous-  
nesses.  
The  
righteous-  
nes of  
workes.



The sermon on the

that nothinge can please yt so excellentlye, as the outward shew of workes, and it canne haue none other iudgemente herein, then that suche workes are acceptable befoze god, and that the same are rewarded with euerlasting life. Hereof commeth this damnable and detestable truste in workes, with the whiche the holye prophetes haue so warred

**Isai. 1.** and foughten: and especiall **Isaias**, complaininge  
**and .19** on the Jewes, bicause that they did worshippe the workes of their owne handes. And in an other place he saith: This people draweth nigh me with their mouth, and praiseth me highely with their lippes, where as their harte neuertheles is farre frome me. But how doth Christ lyke this righteousness? Truly he thrusteth it into the deep pit of hell, in so much that hee denieth his disciples the entringe into the kingedome of heauen, excepte they? righteousness exceede the righteousness of the scribes and pharises. How could this righteousness of the Jewes be more contemptuously depressed? If our spiritual men in tyme past, and so likewise nowe a dayes, were, and had beene so iudged and condemned vnto hell for their hypocrisie, good lord, I thinke for very pure angre, they wolde spewe out fter. But the spiritte of Christe which is sent to rebuke the world of this incredulity, setteth litle by their threatnynges, and angre. The righteousness of faith is, when I hope and truste in Christ, and not in workes, but in such wise, that I open and declare my selfe in the meane while to haue this truste and confidence, thzoughe fulfilling of his comaundementes & good workes. And suche righteousness is the worke of the spiritte,  
and

Righte-  
ousnes  
of faith.

fyfte sonday after Trinity sonday.

and can not be comprehended nor vnderstand of the  
flesh. And for bicause he geueth god his honour, &  
looketh and trusteth allonly in his grace and mercy  
whiche is giuen vs, in, and by Chyriste, therefore he  
pleaseth and is so acceptable before god, that he is  
suer to haue everlastinge life. Marke that this in-  
warde righteousnes canne in no wise consist oꝛ be  
without charity and good workes, and withoute  
an honeste lyfe oꝛ conuersacion. For it is the same  
good seede, that fel in the good ground, & brought  
forth muche frute. Againe contrarype wise, the oute-  
warde righteousnes, as a worke of the flesh, may  
be done without the righteousnes of saythe, as we  
see in the phariseis, whiche be likened vnto painted  
sepulchres, that appeare beutyfull outward, & with  
in are full of deade mens bones and filthines. But  
thou wilt say vnto me: Doth not Chyriste himselte  
here call the righteousnes of the phariseis, a righte-  
ousnes? Yes, but bicause god hathe not respecte of  
persones, that is, he careth not so much for the out-  
warde shynynge of thynges, as he dothe require the  
harte, faith and spirite, therfore he attributeth and  
giueth everlastinge lyfe vnto the inward righte-  
ousnes, forasmuche as the same neuer seeketh no-  
thing so muche, as the gloꝛye of Chyriste. And to the  
hypocrisy of the phariseis, he hathe assured ever-  
lasting damnacion.

Good  
workes.

Mat. 24

Act. 10.

Secondarily, Chyrist proueth by a declaracion of  
a comaundemēt take out of the law, ꝑ the exteriour &  
outward rightousnes is not acceptable nor of valu  
before god, wout we haue ioyned therunto ꝑ inward  
rightousnes, which procedeth from the harte. See  
q. ii. haue

The sermon on the

haue harde (saith he) how it was saide to theim of  
 oldetyme: Thou shalt not kill, for whosoever kil-  
 leth, shall be in danger of iudgement. But I saie  
 vnto you: Whosoever is angry with his brother, is  
 in danger of iudgement. &c. Likewise also Saint  
 Rom. 7 Paule saith: The law is spirituall that is, the lawe  
 cannot be fulfilled, excepte the spirite, faith and the  
 harte, be ioyned with the outward worke, seynge  
 that the lawe requireth not allonly the outward fa-  
 shion, but also the affection of the harte. Therefore  
 Chyite in this commaunde mente that pertayneth  
 to man slaughter, maketh foure degrees, where-  
 in hee counteth giltye, not allonly those, that kill  
 and slaye with the swearde, but also all them, that  
 with thought and worde sinne against their neigh-  
 Anger. bours. The firste degree is the anger of the harte,  
 which Chyite doth lyken vnto the outward worke  
 of man slaughter. And forasmuche as this angre is  
 grafte in euery one of vs, no man canne kepe this  
 commaundement and precept, except he be new borne  
 Bacha. againe through the spirit. The second degree is, Ba-  
 cha, by which worde is signified, tokens of wrathe  
 and hatred: that is, when I beholde my brother  
 with a lowrynge and a grimme countenance, or  
 passynge by, do disdaine to speake familiarlye vnto  
 him. And those outward misfashioned manners  
 dooe condemne euen as muche as the deede it selfe.  
 Foole. The thirde degree is, if I call my brother, Foole:  
 By which worde is signified and vnderstande all  
 manner of opprobrious and ignominious wor-  
 des, and those wordes yf they come oute of ran-  
 coure and malice, they condemne me as well  
 as

as manslaughter. But it is possible also, that such  
 iniurious wordes, ofte times procede of a faithfull  
 hart, as we see that the phariseis were called fooles  
 often tymes of Christe, and that is nother hurtfull  
 nor damnable. The fourth degre is manslaughter, Mat. 4  
 euen committed with the deede, that is, when I not Matthe  
 being contente with mine iniurious and opprobri- laugh-  
 ous words, and straunge vncoiteous countenances, ter.  
 but go farther to handkrokes, & with my hande (as  
 did Cain) I kil my neighbour, against the commaun- Gen. 4.  
 demente and precepte of god. Nowe for as muche  
 as god in his preceptes doth not allonly forbid the  
 outward vngacious workes, but also the inward  
 mischief and affection of the harte, howe is it then  
 possible, that the outward righteousnes can saue  
 and iustifie. Surely hereto pertaineth the saying  
 of S. Ioh. He that hateth hys brother, is a murthe- Ioh. 3  
 rer. that is, It is not sufficient that thou haste not  
 killed thy brother with thy hande, but thou muste  
 haue a louinge and gentle harte towarde all men,  
 not to dooe and wishe well allonly to thy friendes,  
 but also to thine enemyes. Finallie. If I desire to  
 be saued, so it is needefull that I be iuste & righte-  
 ous, both inwardely and outwardely, or else oute-  
 warde righteousnesse prosyteth the nothyng at  
 all.

Thyrdely, Christ exhorteth & allureth vs here in  
 this gospel to þe loue of our neighbour, forasmuch  
 as he hath referred this precepte, (Thou shalt not  
 kyll) to the loue of oure brother, and thatt wo man-  
 ner of wayes. Firste, for as muche as hee teacheth  
 that no worke (how good or precious so euer it be)

The sermon on the

canne please God, excepte that thou do firste desire  
thy brother, whome thou halte offended, to pardon  
and forgieue the. Therefore he maketh mention of  
all oblation commaunded of God in the olde lawe,  
which is nowe abrogated, and was then a hyghe  
excellente worke. This is the meaning of the wor-  
des of Chyiste. If you dooe obserue with neuer so  
greate diligence, all goddes seruice, whiche hereto-  
fore hath bene commaunded you thzough Moyses  
whiche nowe after my death shall cease and take no  
more effecte, yet in that shall ye not please god, ex-  
cepte you be reconciled to your brother, whome you  
haue offended. For it is not seruinge of god, when  
thou offendest thy neighbour, but that is called  
seruinge of god, when thou offendest not thy neigh-  
bour. For that that, thou doest with hinderance  
of thy brother, cannot please god. Therefore God  
through the prophete Oseas speaketh, sayinge: I  
will haue mercy, and not sacrifice. Truly, oblation  
was commaunded in the lawe by god, yet did he not  
set by yt, yf thou diddest offende thy neighbour, ex-  
cepte he that had offended his brother, did fyrste re-  
concyle himselfe. And as Chyiste speaketh of obla-  
cion vnto the Jewes, as vnto those whiche as yet  
were vnder the lawe, so likewise, goddes serupce  
in the newe testament, is to no purpose, except thou  
be recociled to thy brother, whom thou hast offeded.

Dec. 6. Secondly, Chyiste warneth vs here to agree  
with our aduersary, quickly, while we are in þ way  
with him. &c. That is, if any man offend the, and he  
that hath offended the, desireth the to pardon him,  
forgiue him gladly, as Chyist did, sayng: father for-  
giue

fyfte sonday after Trinity sonday.

giue them, for they knowe not what they do. And if you be not desired therunto, yet be alwaies readye to forgiue, or else thy conscience in the day of iugement shall accuse the, and so thou shalt be caste into prison. **Merely** I say vnto you (saith Christ) thou shalt not come out thence, tyll thou haue payed the vttermost farthing, that is, Thou shalt neuer come out. For this word, vntill, so signifieth in this place. Therefore let euery christia man well conside & take heede, that he be founde in brotherly loue, so that his workes, whiche he serueth god withall, may be acceptable and pleasaunte before god, thzoughe Christ our sauour. Amen.

Luc. 24

The seuenth sonday after trinitye sonday.

Mark. 8.

**I**n those dayes when ther was a very great company, & had nothing to eate, Iesus called his disciples to him, and sayd vnto them: I haue compassio on the people, because they haue not bene with me thre dayes, and haue nothing to eate: and if I send them away fastyng to their owne houses, they shall faynte by the way. For diuers of them

Mat. 15

came from farr. And his disciples answered him: Where shuld a man haue bread here in the wilderness to satisfie these? And he asked them: howe many loaves haue ye? They sayd: seuen. And he commaunded the people to syt downe on the grounde. And he tooke the seuen loaves: and when he had gyuen thanks, he brake, and gaue to his disciples, to set before them. And they did set them before the people. And they had a few small fysshes. And whan he had blessed, he commaunded them also to be sette before them. And they did eate, and were sufficed. And they toke vp of the broken meate that was lefte, seuen basketes fulle. And they that did eate, were about foure thousand. And he sente them away.

Mat. 14

Lob. 13.



We haue treated of this gospel vpon the fourth sonday in lence, oute of the fyrte chapter of John, whiche shall agree well herevnto also, that allonly excepted, that there is fīue loues and two fishes, a fīue thousande mēne, And here seuen loues and a fewe fishes, and four thousande men, which Christ did feed. This thing also is to be noted, that there Christe spake allonly vnto Philip, and here vnto all the apōstols. Looke vppon the exposition.

The gospel on the eight sonday after trinite son.  
daye. Math. 7.

Deut. 13

1 Job. 4

Luce. 6.

Mat. 12



Beware of false prophetes, which come to you in shep es clothyng, but inwardly they are rauenyn g wolues; y e shall knowe them by their frutes. Do men gather grapes of thornes, or fygges of thysles? Euen so euery good tre bringeth forth good frutes. But a corrupt tre bringeth forth euill frutes. A good tre can not brynge forth bad frutes: neyther can a bad tre brynge forth good frutes. Euery tre that bringeth not forth good frute, is hewēd doune, and caste into the fyre. Wherefore by their frutes yee shall knowe them.

Mat. 13

Luce. 3. c

Mat. 25

Luce. 6.

and. 14.

Not euery one that sayeth vnto me. Lorde, lorde, shall entre into the kyngdome of heauen, but he that doth the wyll of my father which is in heauen, he shall entre into the kyngdome of heauen.

THE EXPOSITION.

WE haue here in this gospel a good admoniti on y we shuld beware of false prophetes. For yt is comonly seen, that those be alwaies mixt with the good and faithful preachers. And in this admoniti on Christe hym selfe dothe lyke a good shep

cyght sondaye after Trinity sonday.

Shephearde. For a wise and a diligent Shepharde  
dothe not onely leade his Sheepe into an hollesome  
pasture, but also diligently taketh heede that  
they be not taken and deuoured of the wolues.  
In lyke manner muste a diligent preacher do. He  
muste instructe and bringe vp the churche commit-  
ted vnto his charge, with the hollesome doctrine of  
Christe, and take heede, that hee instructeth not the  
people with none other doctrine but onely with the  
pure word of god. For Christ said vnto Peter: feed  
my sheepe, and not satisfied with the once rehersall  
thereof, he repeted the same commaundemēt, wherby  
it might be preaued how feruently he desyred the  
wealth of his shepe. This done, the pastour ought  
diligently to looke aboute hym, that the flocke of  
Christe be not seduced and deceyued by false pro-  
phetes, which teach peruerse doctrine, contrarie  
to the hollesome doctrine of Christe. But that pointe  
belongeth not all onely to the pastor and preacher,  
but also it behoueth euery christian manne to bee  
so instructed in things pertainyng to faith, that he  
by the word of god may iudge, whether he be right  
taught or no. For thikest thou this power to indge  
euery preachers doctrine, was giuen the of Christe  
in vaine? Or thinkest thou that Paule commaun-  
ded the Thessalonians in vaine, to proue all thin-  
ges, and keepe that, whiche was good? And  
also S. John writeth, that we shulde proue the spi-  
rites whethe r they bee of God. Wherefore seynge  
that many false prophets are gone into the world,  
beleue verely, that this libertie to iudge, is gi-  
uen the for somewhat. For the diuell is subtile, and

The of-  
fice of a  
good  
Shephard

Joh. 21.

1. Pet. 3.

Joh. 4.

The sermon on the

Job. 16  
1 Cor. 11  
Ma. 24

is an extreme enemy of holosome doctrine, and such a one, that hathe in his kyngedome nothyng then lyas, and murdre, whiche hee bringeth in vnder a coloure of holynes. For hee canne chaunge hymselfe into the fashion of an aungell of lyghte, so that (yf it were possible) he shulde deceaue and seduce the verpe. electe of God. And no manne knoweth this better then Christe, whiche teacheth vs so earnestlye to beware of theim, whiche also painteth the minystrers of Satan in theire owne coloures. Wherefore, lette vs take to harte this his faithfull monition. But howe and with what coloures dothe he describe theym? He calleth theym prophetes, whereby he declareth, that they shal be the office of preachinge. For to prophesye, signifieth other whyle, to teache and to interprete holy scripture, as we fynde in the 14. chapiter of Saint Paule, in the firste epist. to the Corinthians. Moreouer hee sayeth: They shal come in sheepes clothinge, That is. they shal come in greate and angelicall meekenes, and withoute all pride, hauinge outwardly the shine of holines, but inwardly they are rauening wolues, euen the destroyers of the lodes flocke. Now forasmuch as we shal haue such in the ministry of the worde of god, whose outwarde conuersation shal appeare as most simple and holy, therefore it is necessarye, that wee note and printe in our mindes this doctryne of Christe, wherby we maye auoyde theym, and daily pray vnto god, that he wil vouchsafe to retaine vs in holosome doctrine, and preferue vs from the baine tanglyng of these false prophetes.

Prophetes.  
To prophesye.

Sheepes  
clothinge.

Seco-

eyghe sondaye after Trinity sonday.

Secondarily, it is to be noted, that Chyriste doth not allouye instructe vs to beware of false prophetes, but also telleth vs howe wee shall knowe theym. Yee shall knowe theym (sayeth hee) by theyr frutes. Whiche thinge, that he myght driue into vs the better, hee putteth forth a similitude, and sayeth on this wise: Do menne gather grapes of thornes; or fygges of thystelles? As thoughe he wolde saye: Howe possible it is to gather grapes of thornes, or fygges of thystles, so possible it is, that a false prophete, in whome the knowledge of god is not, shulde teache anye good thyng, thoughe hee neuer so muche glozfy hym selfe in the knowledge of the worde of god. A false prophete maye boaste and glozfy him selfe of the gospell, but the trewe doctrine of the faith, he shall neuer attayne nor folow. All that they haue taught with theyr baine tanglinge, are but leaues, and remayne leaues, hauinge only an outward shyning. And for to knowe these false prophetes, and theyr spirite, It is needefull to haue the holye spirit and perfect knowledge of God. Wherefore wee christian menne, whyche in this daungerous tyme are assaulted with this pestiferous and straunge learyng, must so indeuoure our selues, that sayth faythe  
charity. and charity, wherein consisteth the hole summe and foundation of oure doctrine, maye euer bee oure rule, whereby we maye discern and iudge all manner of doctrine, that shall bee layde before vs. for faythe cleaueth allouye to the worde of god, and sayeth wth Saincte Paule. I knowe nothing

The sermon on the

1. Cor. 1. nothinge but Iesus Christ, and hym crucified, that  
 is, I seeke remission of sinnes, righteousness and  
 saluacion allonlye in the passion and merytes of  
 Christe. And charitie, with the deede and worke,  
 witnesseth suche sayth to be in the harte. And what  
 so euer is contraye to this doctrine of saythe and  
 charitie, cometh of the diuell, though they that  
 teach so, in their so teachinge, leade neuer so rel-  
 gious a lyfe. For the tree is euell, and so likewise is  
 the frute euell: Shall we iudge nowe some trees  
 by theyr frutes? The papistes haue a longe season  
 had the handlyng and administracion of the worde  
 of god and the sacramentes, with so great myne of  
 holynes outwardly, & thei haue nigh subiected vnto  
 them the whole world. But now that the gospell is  
 broken out & come to lyght, through the great mer-  
 cy of god, it hath geuen vs power to know the tree  
 by the fruite thereof, throughe goddes worde.  
 Now we haue the word of god, which we set against  
 their doctrine, concerning works, and we find their  
 learning to strue & be repugnāt with the manifest  
 worde of god, and to bringe nothinge to passe, but  
 hipocrisy. Therefore accordyng to their frutes, we re-  
 proue and abiect the whole papasie with all that be-  
 longeth vnto it, yea if the diuel rage neuer so much:  
 We reproue & detest also those spriteful mē, whiche  
 in their Masses & supersticion haue abused & sup-  
 perstituted by Christ, contrary to the manifest words  
 of Christe. Yea, we reproue theim for the fruite of  
 their doctrine: for besides the false expoundinge  
 & laiyng out of Christes wordes, they haue brought  
 the sacramentes into greste abusion, What shall  
 saye

The pa-  
 pistes.

eyght sondaye after Trinity sonday.

I saie of the anabaptistes: I wolde to god the bngacious frute of their doctrine were not so manyfest. To make short, we haue the clear and manifest gospel, by the greate grace of god in our hartes re created, wherein by his mercye we shall abide, whe all the falsse prophetes shall go to the diuel.

Thir delye, Chyriste expoundeth these wordes (by theyr frutes ye shall knowe theim) euen as he wold haue theim vnderstanded, making a difference betwene hypocrites and those that fulfill his fathers will, and declareth both their rewardes. The iustifiers and glorifiers in workes crye ever, Lord, Lord and that moze is, they glorifie in the gospel, and in the holy ghoſte. yea and are so bold, that they dare saie; Lorde haue wee not prophesied in thy name: haue we not caste out diuels in thy name? &c. But it is but hypocryſye, & remaineth hypocryſye, for the whiche they haue no reward. For Chyriste sayeth: Depart from me, ye workers of iniquitie, I knowe you not. And sayth in this present gospel: Euery tree that bringeth not forth good frute, shall be hewen downe, and caste in to the ſter. Beholde with what rewardes the frute of false doctrine shall be rewarded with all. And againe conſidre what maner of folke shall entre into the kingdome of heauen. Those (saith Chyrist) that fulfill the will of my father that is in heauen. But what is the wil of the father in heauen? That we shulde beleue in him, whome he hath sente. Here thou doest heare, that the kingdome of god is promysed not to fained workes, but to those that haue sayth in Chyrist. We do not speak here of an hystorycal ſaith (as they call it) but of that ſaith



sayth that cometh by hearynge of the gospel, the  
whiche also the holye ghoſte worketh in vs. This  
sayth lyke as it obtayneth the grace and mercye of  
god in Chriſte, and ſetteth all his truſte in him, and  
finallye ſeeketh his righteousneſſe alonly in the me-  
rites of Chriſte, ſo likewiſe it worketh & doth good  
workes throughe loue, and cauſeth vs to moztifye  
the olde Adame in vs, and dye vnto all creatures,  
he prayeth, prayſeth and comendeth god, with the gi-  
uinge thanks, in what ſo euer ſtate and degre he  
is in. Finallye, he lpueth accoꝝdinge to the wyll of  
god, and throughe Chriſte ſhall hee obtayne euer-  
laſtinge lyfe. Whiche god graunte vs all.

Amen.

The goſpell on the mynthe ſondaye after trinite  
ſondaye. Luc. 16.



And he ſayd alſo vnto hys diſciples: Ther was  
a certayne ryche man, which hadde a ſewarde,  
and the ſame was accuſed vnto hym, that his  
hande waſted hys goodes. And he caſted him,  
and ſayde vnto hym: Howe is it that I hear  
thus of the? Gve accompte of thy ſewarde-  
ſhippe: for thou mayeſt be no longer ſewarde.

The ſewarde ſayde wiſhyn hym ſelfe: What ſhall I do? For my  
maſter taketh awaye frome me the ſewardeſhippe: I can not digge  
and to begge I am aſhamed. I wote what to dooe, that when  
I am putte pute of the ſewardeſhippe, they maye receaue me into  
theyr houſes:

So when he hadde called all hys maſters betters together, he  
ſayd vnto the fyrſt: Howe much oweſt thou vnto my maſter? And  
he ſayde, an hundred tynnes of oyle. And he ſayd vnto hym: Take  
thy hylle, and ſyte downe quickely, and wyte thyſte. Then ſayd  
he to an other: Howe muche oweſt thou? And he ſayde, an hundred  
quat-

nynth sonday after Trinity sonday.

masters of wheate. He sayde vnto hym. Take thy bell and wite  
late scole.

And the lord commended the vntruste steward, because he hadde  
done this. For the chyldren of this world are in their macion wis-  
er then the chyldren of the lyghte. And I saye vnto you: Make  
you frendes of the vnrighteous Mammon, that when ye shall haue  
made, they may receaue you into euerlastinge habytacions.

#### THE EXPOSITION.

**T**here be three thynges in this gospel to be  
noted. fyrste, we synne in the similitude of  
this gospel, how the wicked steward is prai-  
sed, not for his iniquitie and deceitfulness, but as a  
worldly childe, which handleth himselfe wiselye,  
for the chyldren of this world, in al that they gea-  
bout, seeke their owne profite and ease, and not the  
vntylty and profyte of their neighbour. They geue  
great diligence, that they the selues may be ful, and  
haue sufficient, & care not how they get it, ether by  
right or by wrong, so that they haue it, and may be-  
lier that they shold not lacke, not considering þe need &  
pouerty of his neighbour. This word Mammon, si-  
gnifieth here, goodes & riches, and is called wicked,  
not þe of the selues they be euil, but for because þe tho-  
row great abuses they be both kept & spent, and not  
distributed to þe profite & vse of þe poore & needy. And  
therfore Christ setteth before our eyes þe wysedome &  
craftynesse of this world, nat that he praiseth or com-  
mendeth þe discetfulness, where though þe goodes of  
this world be gathered together & gotte, but þe we  
therby at aduynnyshed, þe to lyke study & dilligēce,  
we do indevout our selues to obtain & get celestyal &  
hevely ryches, whē we preaue & marke þe the chyldre  
of

Worldly  
lyke wis-  
dome.

of this worlde seke with so greate studie, that which is transitory and earthlye. And if they dispise and scoone oure eternall and celestall goodes, that wee seeke here, wel let them seeke their treasure here on earth, and lette vs gather our treasure in heauen. And then hereafter it shalbe tried, which haue kept the better treasure. Mozeouer this admonicion, that we with all diligence shulde seeke eternall riches, is very necessary, for we be very slowe and negligent, and shulde very lightly forsake the faith and feare of god, yf we were not with suche godly exhortacions well instructed and armed. For what greater leoperdy can be vnto a christian man, then to be negligent and slacke in the worde of god? We muste euer wake and stande in awe and feare with continuall prayer, that oure faith may be increased and daylye waxe moze and moze. And in any wise lette vs beware and take hede, that we be not careless, and to saye with the wicked: Pax & securitas, there is no leoperdy. Let them, that dispise goddes worde, do so, whiche saye in their hartes, that there is no god. And do thou accordeinge to the doctrine of the prophete Dauid, saye: Serue the lord with feare, and reioyce before him with reuerence, which if thou doest, thou shalt not leese the greates benefite, that thou hast gotten through the gospel. Butely thou shalt go and abide in the right way, and thou shalt auoyde all daunger to fall into the broad way, that leadeth to damnacion, according to the saying of the wise man: Who so feareth god, walketh in the right pathe: and he that regardeth not hym, goeth out of his wapes. Then yf those go

Slothefulnes is pernicious.

Mat. 24

1. Tes. 5  
psal. 2.

Mat. 7

pro. 14

the

ninth sondaſday after Trinity ſondaſday.

the ryghte waye that feare god, then take earnest  
lye to harte this exhortacion of Chriſte, and all ſe-  
curity or recheleynes layd a parte, with all diligence  
do that, that is commaunded the of Chriſte, leaſte  
the childzen of this world be found in their kynde,  
more dilligent, then the childzen of lycht.

Secondarely, we ſee in this goſpell, that our ſtu-  
dy and diligence to get euerlaſtinge treaſure, lieth  
herein, that we do make vs frendes of the wicked  
Hammon. But how doth this agree with our doc-  
trine? For we haue taughte hitherto, that allonly  
throughe ſaythe we be iuſtified and ſaued, Shall the  
workeſ do it nowe? No, not ſo: The wordeſ ſounde  
as thoughe it ſhulde ſeeme ſo, but well expounded  
and vnderſtande, they pull nothing frome ſaythe.  
Chriſte ſpeaketh here of good frutes, and wyll  
not that the tree that beareth thoſe good frutes,  
ſhulde be reproued and caſte awaye. For how wolde  
you haue good frutes, yf there were not fyrſte a  
good tree? And howe wolde you haue frute, yf the  
tree bidde not beare it, and bryng it forth? Therfore  
it is neceſſarye, that the tree be good, befoze it bryn-  
geth forth good frute. And ſo likewise we ſpeake of  
good workeſ: No worke, how pzeious or excellēt  
ſo euer yt bee, can be acceptable or pleaſaunt befoze  
god, except the perſon which doth y worke, be firſt  
iuſtified & acceptable befoze god. If thou wilte be  
iuſte and acceptable, thou muſt beleue. And yf thou  
beleueſt, then arte thou iuſtified. For ſayth appze-  
hēdeſt y mercy of god in Chriſt, throughe the which  
we obtain righteouſneſ, without any work or deſer-  
uinge. And therefore when the perſon is accepted &

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iuſti-

To  
make fri-  
endes of  
y wicked  
māmon.

What  
good  
workeſ  
do pzeſe  
God.

The sermon on the

iustified before god, then likewise are the works accepted, not that the works be of them selues of such reputacion and worthines, but for because they be wrought of that persone, that is iustified and accepted before god. Wherefore whan Christe doth admonithe vs, for to make vs frendes of the wicked Hammon, and to do good works, doth not regard so muche the worke, as he doth the fountaine, from whens the worke floweth. He doth hate & setteth so litle bi hipocrisy, that it is to be thought, that he teacheth not works without faith. For what be works withoute faith, but hipocrisy? Those works, which the Jewes did obserue in the law, which also were commaunded of god himselve, did not please god when they were done without faith, much lesse shall those works please god, whiche be inuented & made of men. Although Christe saide: Make you frendes of the wicked Hammon. teaching vs therewith the works of charity, yet doth he not adscribe righteounes to the same, but he wyl that our faith be declared by them, and brought to lyght, for it is needefull that the tree be knowen by the frutes. Considre also, that Christe in these wordes (Make you frendes of the wicked Hammon) did loke vpon works of charity, namely that then our goodes at good & right, when they be tourned and distributed to the vse and helpe of the poore and needy: and contrary wise, they are naught & wicked, when we seeke in the only our pleasure and voluptuousnes. Therfore saith Salomon: He that dispiseth his neighbour doth amysse, but whosoever hath pity on the poore, is blessed.

For the  
is knowen  
by  
works

Pro. 14

Thirde

ninth sonday after Trinitie sonday.

Thirdly, we haue here the reward that is giue to  
the faithfull, which worketh through a liuely faith  
works of charitie, for as much as þe poore, whom we  
haue succoured & helped w<sup>th</sup> our goodes, shal receiue  
vs into euerlastig tabernacles. This text þe papists  
apply vnto saintes þe ar departed out of this worlde  
and go about to stablish therewith that vngodlye  
doctrine of inuocacion vnto saintes. But take heed  
of this opinto, for it is against þe first comaundemēt  
of god, & against þe gospel also, which teacheth vs to **Job. 16**  
pray vnto the father in the name of Christe. And it  
is against þe doctrine of S. Paul, which teacheth vs **1 Tim. 2**  
that we haue but only on mediator. Furthermoze  
this gospel speaketh not of þe dead, but of those sain  
tes that be a liue. And those shuld we make our frē  
des & do our charity vpo. Whether w<sup>th</sup> þe wic  
ked Dāmon. That is. Let vs think þe our goodes &  
riches are not giue vs of god for our pomp & volup  
teousnes, but that therby we ar ordained & deputed  
to be goddes ministers, to deale & giue it out to the  
poore & needy, and to serue theim in their necessitie.  
Which if we do, thei at þe dai of iudgment shal bear  
witness of our charity done vnto the, by which mea  
nes we shalbe receiued into þe euerlastig tabernacle  
This exposition the bare texte giueth it selfe. For þe  
that Christe will do for the poore, he saith that hys  
christiāns do it. As in an other place he saith vnto þe  
apostels: In that day ye shall sit vpon the twelue **Lut. 20.**  
seats, to iudge the twelue tribes of Israel. Finally  
what so euer we do vnto the poore by faith, shalbe  
plenteously recompensed and rewarded vs of God,  
throughe Christe our Lorde. Amen.



The sermon on the  
The gospell on the tenth soday after trinity  
soday. Luc. 19.

Joh. 11.

Jer. 52  
Ma. 14



And when he was come neate, he beheld the cye at d. wepte on it, saying: If thou haddest knowen those thynges which belong vnto thy peace, euen in thys thy day, thou woldest take heede. But nowe are they hidde frome thyne eyes. For the dayes shall come vpon the, that thyne eyen also shall take a banke aboute

the, and compasse the rounde, and kepe the in on euerye syde, and make the euen with the grounde, and thy chylde which are in the

Mich. 3. And: they shall not leane in the, one stone vpon an other, because  
Mar. 13 thou knowest not the tyme of thy visitacion.

Luc. 21.

mat. 21

Mar. 11

Joh. 2

23 Re. 8

d. e. f.

esa. 51.

And he wente into the temple, and beganne to caste out theim that solde theretn, and them that boughte, saynge vnto them: It is writt: My house is the house of prayer: but ye haue made it a denne of theues. And he taughte daylye in the temple.

THE EXPOSITION.

Christe  
is giuen  
vnto vs,

**I**n this gospel we learn, how we must receiue Christe two manner of wayes: One waye, as a gifte, an other, as an example. Therfore when I take and receaue hym as a gifte, muste I vnderstand and know, that this his weeping hath doone me seruike, and that hee is so gyuen me, that hee with all that he hath is myne owne. And also I muste know and beleue, that he careth for me, and hath compassion with me, and prtieth me in my calamity and misery. For there is no greater cōfort to vs, neither in heauen nor in earth, then to knowe

know (when we are assaulted with temptacion) that  
 god careth and prouideth for vs. If thy sinnes bite  
 the, yf thy conscience accuse the, if thou feare the  
 wrath and vengeance of god, returne and looke  
 vpon Christe, by whome thou art promised remissi-  
 on of sinnes. For it is he that alone hath taken a-  
 waye oure infirmitie and sinnes, and beareth oure  
 payne. And in any wise take heed, that thou takest  
 not him for so cruel, that wil not be intreated or plea-  
 sed, and which will not be spoken withal, but rather  
 perswade thy selfe, that he is suche a one, that is not  
 allonly displeased with those, that neglect him and  
 seeke an other waye to saluacion, but also that hee  
 was soyy and wept for them, as wee maye lightely  
 perceiue out of this his compassion, that he is redy  
 and prest to help euery man, so that we acknowledg  
 our sinnes and hate them, desiring to be deliuered  
 from them. For it is he, he alone (I saye) thzough  
 whome the father wyl helpe troubled consciences,  
 and saye in oure hartes: Bee of good comforte, thy  
 sinnes be forgiven the: which also in wordly tenta-  
 cion and trouble doth the same. For yf in my trou-  
 ble and misery I call vnto god thzough Christe, I  
 am surer that he wyl helpe. For Christe hath saide:  
 What so euer ye aske the father in my name, it shal  
 be giuen vnto you. And in an other place he sayth:  
 Be of good comforte, I haue ouercome the world.  
 that is, Thzough me ye shal nat allonly ouercome  
 the worlde, and that that is in it, but also ye shal o-  
 uercome death, the diuell and hel. And in lyke wise,  
 when I haue comprehended Christ as a gift, I must  
 learne thereby, to serue my neighboure bothe with

Eclai. 53

Ioh. 14

Ioh. 16

Ioh. 11.

The sermon on the

body and goodes, euen as Chyriste here both wyth  
his weeping, passion and deathe, hath serued vs.  
1 pet. 2. As sainte Peter saith: Chyriste hath suffered for vs,  
leauinge vs an ensample to folow his footestepes  
And these be the very true workes whiche scripture  
dothe allowe, the which also we muste do, to manifest  
and declare our faith withall.

Secondarily, in this gospel Chyrist doth moorne &  
weepe for the Jewes, bicause they knewe not what  
was for their peace, wherwith he declared & shewed  
vnto vs, the blindenes and wickednes of the flesh.  
Wherof (I beseeche you) can a man glorify, seing so  
many excellent sermones, so many and great myra-  
cles done by Chyrist at Ierusalem, and those in a ma-  
ner all done in vaine: Wherc is here free wil with  
his power, whiche the prudente and wise men of  
this worlde, hath attributed vnto yt: Wherfore  
wolde not they beleue his worde, and knowe him to  
be the sonne of god, and the trewe Messias: Sure-  
ly it was hidden frome their eyes, though notwith-  
standinge, they did both hear his wordes, and sawe  
his miracles. Wherout it foloweth, that our flesh  
while it is not lightened with the holy ghost, and a  
newe harte giuen vnto it, is very blind, indurate,  
and wicked, whiche canne in no wise know god in  
Eze. 36. Chyrist. This blindnes beleue verely, is not in our  
The blind-  
nes of the  
fleshe.  
psal. 51. outward vesture, but is graft in vs in our mothers  
wombe. Wherfore, if we will entre into the king-  
dome of heauen, wee muste be newe bozne agayne  
John. 3. thowge water and the holpe ghoste. Suche lyke  
maliciousnes and blyndenes we see in theym, that  
solde and boughte in the temple, whiche Iesus  
droue

tenth sonday after Trinity sonday.

droue oute. Whoe amongst theym knewe theym  
selues: or amended theyr lyues, though they were  
neuer so muche admonished and taughte, that  
the house of God was a house of prayer: They  
were fleshelye, and therefore as yet they coulde  
not vnderstande nor iudge ryghte, the wordes and  
actes of Chryste.

Chydely, here is declared vnto the Jewes, the  
rewarde and punishmente of their blindenes and  
infidelitie. For thy enemies (saith he) shall caste  
vp a banke about the and thy chylzen, and shall not  
leauē in the, one stone vpon an other, bicause thou  
hast not knowen the tyme, wherein thou hast been  
visited. O meruailous greuous punishment. First  
the Jewes are punished, for bicause they wolde not  
knowe Chryste, and this is a spirituall punishment  
for they haue eyes and see not, eares and hear not. *Esay. 6.*  
so that Chryste myght well saye: I am come to iudge *Joh. 9.*  
ment into this world, that they which se not, might  
see, and that they whiche see, might be made blinde.  
But who ys able to serch the depth of his incompre  
hensible iudgement: No man, but alonly god: for *Rom. 12*  
we maye not, nor can not. Nowe after this spiritu  
all punishmente foloweth bodylye punishmente,  
in that he saith, howe the Jewes shall be beseeged  
on euerye side, that there shall not be lefte one stone  
vpon an other. And euen as it was tolde theym of  
Chryste, so was it brought to passe. Surely it was  
such an horrible & cruell punishment, that it is la  
mētāble to heare. Which if thou wilt know, reade  
Iosephus de bello Iud. Nowe ye haue hard of 8 pu  
nishment wher to the Jewes haue bin punished with  
r. iiii. all

The pu  
nishment  
of incre  
dulitye.

The sermon on the

**Mat. 7.** all, for the dispising of þ gospel. What thinkest thou shall chaunce and happen vnto vs, which so longe a tyme haue harde the gospell, and yet haue not amended oure vngtacious liuinge and conuersation, but rather haue troden vnder our feete, neglected and dyspyled that pfectious perle? Wherefoze yf we tourne not, he hath whet his swerde, (saith the **psal. 7.** prophet Dauid) he hath bent his bowe & made yt ready: He hath prepared him the weapōs of death and ordained his arrowes to destroye. Here thou doest hear that not allonly the Jewes, but all those that will not tourne to amendement of lyfe, shal he punished. Sometyme doth God prolonge the punishmente, but the lenger he suffreth, the greuouser at the laste dothe hee punishe. Therefore lette euerye manne tourne frome his wicked waye, and beleue the gospell, lest wee perishe both body and soule.

**Elc. 56.** Fourthlye, Chyriste commendeth in this gospell his office, in that, that þ next day folowynge he went into the temple, & droue out the byers & sellers, saying: It is written, My house is a house of prayer, and ye haue made it a denne of murtherers. And also in that he declareth his office, that hee daylye taughte in the temple. It became Chyriste to do all these thinges, for hee was sente into the worlde to teache the will of his father, by preaching. Bicause for as muche as goddes worde and the oute warde worshipping of god in ceremonyes, (which shortly after shulde be abrogated and taken away) was very muche letted and hindred in the temple at Jerusalem, throughte the conetousnes of the scribes and phari-

The office of  
Chyriste.

tenth sonday after Trinity sonday.

phariseis, therfore wolde Chyriste not only teache, but also roote out all the abuses whiche did hyndre the trewe worshipping of God. And what so euer Chyriste doth here, by scripture he approueth it, that hee maye do it by righte. For why may not Chyrist, in so much as he ys lord both of the bodely temple & spirituall also, dystue out suche villains? Now, that Chyriste did here wth the handes and with the doctrine, that maye we not do, but allonly with the doctrine and worde of god. For we maye do nothinge but to teache the gospell. but yf that shulde be hindered, and those doctoures (which seeking nothing but their owne profite, thzough teaching the traditions of men) shuld defyle the temple of god, which is the harte of faithfull menne, then muste wee holde our hands (I graunte) but not oure mouth, and make suche dreamers ashamed, to the intente that the gospell maye haue his righte course and floure amongst vs. Hereto pertaineth the sayng of saynte Paule to Titus: A byshoppe muste bee suche a one, that cleaueth to the trewe worde of doctrine, that hee maye be able to exhorte with wholesome learynge, and to improue theim that saye against yt.

Abuses  
to be taken  
away

Tit. 1.

The eleuenth sonday after trinitye. Luc. 18.



As he tolde this parable vnto certayne which trusted in them selues that they were perfecte and despised other. Two men went vp into temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stode and prayed thus with hymselfe. God, I thanke thee that I am not as other men are, extortioners, bre

u. b.

luste



The sermon on the

luste, aduoucerers, or as thys publicane: I faste twyse in the weeke  
 Deu. 26. I geue tythe of all that I possesse. And the publicane standinge a  
 Eccle. 7 farr off, wolde not lyfte vp hys eyes to heauen, but smote vpon his  
 breste, saying: God be mercysfull to me a sinner. I tell you, thys  
 man departed home to his house, iustified, more then the other. For  
 Mat. 23. euery one that exalteth himselfe, shalbe brought lowe: And hee that  
 Luc. 14. humbleth hym selfe, shalbe exalted.

THE EXPOSITION.

**I**n this gospel we fynde two rightousnesses,  
 that is to say, rightousnes of faith & of wo-  
 kes, which is here described in these two per-  
 sons, so that we may clerely perceauie, y not y right-  
 ousnes of woakes, but the righteousnes of faith,  
 is commended and alowed. Therefore we will in-  
 trea te of the thynges that be here to bee noted of,  
 by ordre.

The de-  
 scription  
 of the  
 pharisey  
 fyrste, we muste consideze that hypocritical persō,  
 whiche came with the publicane vp into the temple  
 for to pray. For he is excellently sette forth, and de-  
 scribed with glorious highe woakes and manye,  
 which notwithstanding howe excellent so euer they  
 were, they did not please god, bicause they wer done  
 without faith. Who wold haue reproued the praier  
 of the pharisey, yf it hadde come oute of a perfecte  
 harte and a trewe saythe, and hadde soughte there-  
 in the gloze of god, and the vtilitye of his neigh-  
 bour: For wee oughte to commende and prayse  
 suche a worke, for godly and chrystian, forasmuche  
 as Chryste him selfe hath commaunded it, saying,  
 that wee oughte alwayes to pray, and not to leaue  
 of, but this prayer was not doonge in spirite, and in  
 the

the truth. The gloze of god was not taught ther- Job. 4.  
 iii. Wherefore we maye lyken it to the same thinge  
 wherof Elaias speaketh saying: This people dra- Esa. 29.  
 weth nighe me with their mouthe, and praiseth me  
 highely with their lyppes, where as their hart ne-  
 uerthelesse. is farre frome me. And that this pha-  
 rissey did not seke the gloze of god, the wordes of his  
 prayer plainly declareth yt. For he saith thus: Beuing  
of thanks  
 I thanke the god, that I am not as other men. Than  
 kes geuyng, wherethrough we prayse god for the  
 benefites which we receiue, whether they be bodely  
 or ghostely, is a good and a christiane worke. For  
 how can we be called christia mē, yf we do not know  
 leng the benefites of god done vnto vs, & for þe same  
 geue thanks: Do not we finde such frute of faith  
 in the apostle S. Paule, thzoughe oute all his epi-  
 stles, that is, euermore giuing of thanks: But vn-  
 doubtedly, the thanks giuing of this pharisey, is  
 not good, but very blasphemy toward god, bicause  
 he seeketh not the gloze of god therein, but his owne  
 glory. I am not (saith he) like other mē. What ma-  
 ner of giuing thanks shal we call this: howe canst  
 thou perceine here that he geueth god his honour?  
 Wher can we know here, þe god allonly is he, which  
 iustifieth vs thzough Christ: For here we se howe þe  
 pharise hath no nede of god, for he is righteous of  
 himselfe. A notable pride. But it is so, ypocrisy euer  
 hangerh bpō pride, where w he extolleth him selfe, &  
 dispiseth other. This pharisey thiketh not sufficēt,  
 þe he praiseth hiselfe, but he dispiseth al other, & most  
 highli flaūdzeth thē. He calleth thē robbers, vnright-  
 teous & aduoutrers. Also this goodly pharisey is  
 allonly

The sermon on the

15om. 7

Mat. 5.

Ierm. 9

A descrip  
tion of the  
publican

allonly good, and thinketh hee hathe satisfied and fulfilled the lawe, for because outwardly he seemeth to haue fulfilled yt, and for the same thinketh himselfe righteous befoze god. And in the meane whyle considereth not, the lawe (as Paule saith) to bee spirituall, that is, that the lawe requirerth not allonly the outwarde worke, but also to be fulfilled with the harte, affection and spirite. It maye well be, that he stole nothing, nor with violence and force toke any thing from his neighbour, with hys handes. And likewise, althoughe that he had fulfilled the same with his herte, haue wee nothinge therfoze to say? Yea surely, in this giuing of thanks he hathe stolen and robbed god fro his glory. And againe, though outwardly with the deed he hathe not ben an aduoulterer, yet he maye haue bene one in his hart. All this he doth not beleue, but putteth all to this pooze publican, whom all maner of wais he thinketh worse the him selfe. Thus whā he had boasted him selfe, he goeth forth further & glorified him againe, that he is no glotton nor no dronkard, but that he fasteth twise in a weeke: Also that he giueth the tenthe of his good to the pooze. Call you not that glorifying? But wher remaineth the saying of Ieremy: Lette him that reioyce, reioyce in god: The Pharisee doth not thus, but he must glorifye himselfe in his owne workes. Beholde, here thou haste the persone of this righteous and honest Pharisee described.

Secondarely, we wyll intreate of the publicane, whyche is described ferre vnlyke vnto the pharisee For he, as the Euangelyst writeth, stode farre of,  
and

and durste not lifte vp his eyes, but knocked on his  
breste, and sayde: God, be mercifull to me a sinner.  
Here thou hearest no gloryfyng, no pryde, no dis-  
pyfing of other menne, but allonlye disablinge of  
himselfe, in so muche that he iudgeth himselfe vn-  
worthy, to lyfte vp his eyes toward heauen, or to  
stand in y<sup>e</sup> middell of the temple, as the pharisy did.  
With these gestures this miserable publicane suffi-  
cientlye doth declare, what he thought of himselfe  
in his harte. but why do not we considre it oute of  
his wordes? God (he saith) be mercifull vnto me  
a sinner. Here do I heare the true confession of sin-  
ners, which is so necessarye, that withoute that, no  
christian man can with any frute heare the comfort-  
table tydings of the gospell. For the preaching of  
the gospel promyseth vs remissio of synnes through  
Christ, but not to them that iustifie themselves, but  
vnto them that frome the grounde of their hartes  
knowledgeth themselves to be sinners. For so saith  
Christe: I am not come to call the righteous, but  
sinners. For yf I knoweledge not my selfe to bee a  
sinner, howe can my synnes be forgiven me: Hereto  
pertayneth, that S. John baptist and Christe, first  
of all preached repentaunce. For through the prea-  
chinge of the lawe, our synnes be declared and re-  
wed, that wee maye be brought throughte it to the  
knowledge of oure selues, and acknoweledge that  
we haue neede of helpe and comforte. In this wise  
also S. Paule saith, that both the Jewes and gen-  
tyles are vnder synne. And to conclude. Knowledg  
of synne, is the fyrste degree to come vnto righte-  
ousnes, and where this knowledge is, there is the

The con-  
fessio of  
sinners.

Mat. 9.

Rom. 3

The sermon on the

gospell preached with frute. Lyke as Christ sayeth:  
 Mat. 11 The gospell is preached vnto the pooze, that is, vnto conccrete hartes that knowledg their offences, is preached the gospell. And wher the gospell is so preached, the hearer learneth how that all only throughe Christe of mere grace, wee be iustified and saued. Wherout he beginneth to pray with the publican: God, bee mercifull to me a sinner. For none other worke can helpe hym. Here you haue now the description of the publicane, which knowledged his offences, and asked mercye.

Thirde, lette vs see and heare, what sentence & iudgement Christe did giue ouer them both. Of the publicane he sayth: He wente downe into his house iustified, more then the other. For woloeuer exalteth him selfe, shall be broughte lowe. And hee that humbleth himselfe, shall be exalted. But how cometh that to passe, that so righteous a man, is here condemned: and contrary wise so great a sinner receyued & saued? So yt is, This publican knowledging his offences, perceaueth and feleth his vicious and sinful nature, and out of this knowledge he fyndeth himselfe so vnpzofiteable and miserable, that he cannot in anye wise ayde and socoure hym selfe. Wherefoze he is not puffed vp, he trusteth in no workes, he dispaireth of hymselfe, he mekeneth himselfe, yet notwithstanding, vpon that hope and confidence, that god will be vnto him a merciful god, and forgiue him his trespasses, he asketh mercy and grace. And this hope and confidence meruailously pleaseth god. Wherefoze this publican is pronounced iuste, that by this example, the righteousness of

saythe

eleventh sonday after Trinity sonday.

saythe myghte be knowen. And contrary wise. **Bi** <sup>righte-</sup>  
cause the pharisey not knowledging himselfe to be <sup>ousnes</sup>  
a synner, but proude and puffed vp for his workes <sup>of faith.</sup>  
take (whiche notwithstanding were doone without  
saythe) and dispisinge other menne, and exaltinge  
hymselfe, of verye righte hee is broughte lowe.  
And forbycause that he before the worlde toke the **Luc. 14**  
highest place, nowe with shame he must giue place  
vnto the publicane, and lytte beneth. For god wyl  
not regard his fained ypocriticall workes. Notwith  
standinge, wee dooe not relecte good workes, so  
that they come freelye oute of saythe, and are fru-  
tes of a good tree, but if they procede not of faith,  
wee improue theym, sayinge wyth saynte Paule:  
What so euer is not of saythe, that same is sinne. **Ro. 14.**  
though the outward apparance shyne neuer so ex-  
cellentelye. For we knowe, that hypocrisie plea-  
seth not god, as scripture testifieth, saying:  
The top of hypocryte continueth but the twink- **Job. 20.**  
lynge of an eye, and the prayse of the vngodly  
is shorte, though he bys pryde ascendeth vpp to  
the heauen, and his hedde reacheth vnto the clou-  
des, yet hee shall perishe at the laste, like donge,  
in so muche that they whiche haue seene him, shall  
saye: Where is hee? Lette this be sufficiente for  
this gospel.

The gospel on the twelfth sonday  
after Trinity sonday  
**Mat. 7.**

**A**nd he departed againe frome the coastes of Tyre and Sy- **Mat. 15**  
don, and came vnto the sea of Galyle, thorow the myddes  
of the



The sermon on the

- Mat. 9.** of the coastes of the ten cleyes: And they broughte vnto hym one that was deafe, and hadde an impediment in hys speache, and they prayed hym to putte hys hande vppon hym. And when he had taken hym a syde from the people, he put hys fyngers into his eares, and spitte, and touched his tunge, and looked vppe to heauen, and sghed, and sayde vnto hym: Ephata, that is to saye, be opened: And straight way hys eares were opened, and the stringe of hys tunge was loosed, and he spake playne. And hee commaunded them, that they should tell no man: But the more he forbade them, so much the more a greate deale they published, saying: Hee hath doone all thynges well, he hath made bothe the deafe to heare, and the dum to speake.
- Mat. 1.**

THE EXPOSITION.

An o-  
ther ma-  
nes saith

**F**irste, in this gospell is praysed and commended an other mannes saythe, whiche after the hys selfe had knowen Christe to be a saviour, putteth al her trust in him, & willingly she seeketh forth throughe charite, takynge thought for other men, prayeth for the, seeketh Christ for the, & thet also might come into the knowledg of faith, & to embrace Christ to be their alloly saviour. This we see in those men, that brought vnto Christ one that was deafe and dumme, prayed Christ that he wold hauchfasse to lay his handes vppon him. The laying of handes vppon, was a custome vsed in the olde Testament, and remained likewise by Christ and his apostelles, in so muche that often tymes, when they healed the diseased, or wolde giue the holy ghoſte, they layed their handes vpon them: as we reade in the fourth chapiter of Luc. that Christe laied his handes vppon those that were sycke, and healed theim. And also in the actes of the apostels is writ ten

Saying  
on of ha-  
des.

Luc. 4.

Act. 14.  
and 8.

the selfe sondaye after Trinitie sondaye.

written: They laide their handes vppon them, and  
they receaued the holy ghost. So these men because  
they hadde ofte seene Chyriste laye his handes vpon  
those that he healed, they prayed him likewise, that  
he woulde vouchesafe to laye his hande vpon this  
deafe man. Here note that these men had true faith  
and confidence in Chyriste. For if they had not had  
faith, why woulde they haue brought that poore  
man vnto Chyriste: or why woulde they haue pray-  
ed him, to heale this manne: For to brynge the  
sicke impotent manne vnto Chyriste, and not beleue  
that he could heale thein, were not called, seekinge  
of Chyriste, but rather a mockinge of Chyriste. Un-  
doubtedly they had a very true faith, and did know  
ledge Chyriste to be the sauiour bothe of bodye and  
soule. And that thou mayst easily perceiue, in that,  
they praying vnto Chyriste, obtained their petition,  
and throughe their prayer and meanes, the deafe  
was restored vnto health. Further thou shalt note,  
that this deafe is come to faith and health, tho-  
rough an other mannes faith, but not thereby iu-  
stified and saued. For to iustification and saluati-  
on, euery manne muste haue his owne faith. An  
other mannes faith maye praye for me, that God  
throughe Chyriste wyl make me faithfull, but to get  
remission of synnes, I my selfe muste beleue and  
haue a perfect faith. For it is written: He that be-  
leueth in me, (he saith not he, that trusteth in an o-  
ther mans faith) hath euerlasting lyfe.

Secondarely, for as muche as we haue harde,  
howe euerye man is bounde to beleue and hope in  
Chyriste, therfore let vs likewise heare on the other

John. 6.

Howe  
Chyriste  
behaued  
hym to

wardes  
vs.

Joh. 14  
Mat. 8.

John. 6.

Pla. 110

Luc. 22.

partye, howe and in what manner, Chriſte beha-  
ueth himſelfe, toward thoſe that beleue. And here  
he is deſcribed how familiar, friendely and merce-  
full he is, which when this ſicke man was brought  
vnto him, & theiꝝ deſier and praier ended, ſtraight  
wayes he tooke him a ſide frome the people, and  
maketh anſwere with the deede, that theiꝝ praier  
was harde. And ſo in likewiſe how the praier of all  
thoſe that pray vnto the father in his name, ſhalbe  
hearde. But what did he, when he toke hym aſyde  
from the people: He did ſpitte (ſaith he) and tou-  
ched his tung. but why did he not make hym hole  
allonly with a word, of whole power & vertu Centu-  
rio ſpake, ſaying: Speak but allonly a word, & my  
childe ſhall be hole: Truly he did knowe, that in the  
latter daies ther ſhuld come, which ſhuld diſpiſe his  
fleſh, & ſhuld ſay: The fleſh profiteth nothing, which  
allonly may be vnderſtād of our fleſh. And therfore  
that we may learn that god & man is one Chriſte, &  
his fleſh profitable & holſom, wherof it is right wel  
ſpoke: It is my fleſh which I wil giue for þe lyfe of þe  
worlde. Chriſt wold not heal this deaf mā allonly w  
worde, but woulde adde therevnto both ſpittle, hā  
des, & fingers. Which things whā he did adde ther  
unto he loked vp into heuē & ſighed. O how happy  
are we þe at ſo receiued of Chriſt. þe he for our ſake lo-  
ked vp vnto heuē & ſighed, & as a true high prieſte  
& biſhop, prayed to his ceſtiall & heauenly father:  
Chriſt alſo did praye for Peter, & for all thapoſtels,  
that theiꝝ faith ſhuld not faile, and was heard. And  
now likewiſe if he for our ſake ſigheth and praieth,  
wee neede not to care, for hee will bynge it to paſſe.

And

And that he will do the same for vs, he doth testifie  
it with the deed, so that we knowledging our weak-  
nes & corrupte nature, beleue & hope, & he likewise  
as he did help this deafe mā, will help & haue mercy  
vpon vs. After this holie handling of this man,  
his voice bursteth out, and said: *Propheta*, that is,  
be opened. Can Christes mercy & benigniti be more  
plainly described vnto vs: He taketh the deafe aside  
fro the people, wherin he sheweth that he wold help  
him: He speaketh a word, & helpeth him: therby de-  
claring how he could helpe him. Now seeing he can  
help vs, and will helpe vs, what greate blindenes  
is than in vs, that wee seeke or crye vnto any o-  
ther for helper? As it possible, that the opprest bee-  
ing in necessity, canne be helped by any other mea-  
nes, than by god through Christe: The prophete  
Dauid saith: When I am in trouble, I call vpon  
the Lorde, and he answereth me. Thou turnest the  
same cleane contrarye, and saiest: When I am  
in trouble, I call vpon the saintes. &c. What if it  
chance lyke vnto the as to the fooly the virgynies  
which desired oyle of the wise virgins: Shal they  
saue the, which could not helpe them selues, but al-  
lonly were saued throughe the grace and mercye of  
Christe: I do not speake this to dishonour the sain-  
tes, but to stablish the glory of Christe, which will  
glue hys honour and glorie to none other. It is  
Christe alone that can helpe vs, and will helpe vs,  
which forgiveth sinne and iustificeth sinners. Now  
if thou canst not abide to hear the truth, nor to con-  
fesse it, thou arte strycken with the same disease,  
that this deafe and dumme man is strycken with.

Isa. 129.

Mat. 25.

Esa. 43

all. Therefore get the vnto Christ, and disclose vnto him thy sickness & diseale, & he shal helpe the. Which yf thou doest, not doubting of his benignity, truly he wyl make the hole, euen as hee made this miserable creature hole. Howe was that done? Immediately (saith the Euangelist) his eares were opened, and the bond of his tounge was lowed, and he spake right.

The  
praise of  
Christe.

Rom. 5.

Phil. 2.

John. 8.

Thirdly, we find here an excellent frute of faith, in those that out of this miracle acknowledged and confessed Christ to be their sautour. For they saide: He hath done all thinge well: The deafe hath he made to heare, and the dumme to speake. Thinkest thou not this to bee an hyghe prayse of Christe: They saie: Hee hath done all thynges welles. Of whome vnder heauen myghte thys bee sayed: Oure fyrste father Adame so behaued himselfe in Paradyse, that throughe his disobedience, deathe and damnacion entred into the worlde. And we folowynge oure fathers footesteppes, daylye prouoke God to angre; that if hee were not so mylde and mercyfull, he myght by right thrust vs recheles and disobediente chyldrene, into euerlastinge damnacion. And for that cause was Christe sente into the worlde to helpe vs, and was obediente to the father vnto deathe, yea the deathe of the crosse, and hath taught vs faithfully the way of truth. He hath allured vs & intised vs vnto him throughe wordes & myracles, wherin he sought nothig els, then the glory of his father, & our saluacio. And to be bryef, he left nothing vnto done in his office, but did all & ptained other to the glory of his father, & to our saluacio.

Ther

thirtenth sonday after Trinity sonday.

Therefore by righte we muste adscribe vnto our sel-  
ues all confusion and shame, and to Christ all glo-  
rye. For that same thing, which we thzough oure  
inobedience and sinne had losse, Christ thzough his  
death and merittes hath recovered againe. Hereby  
we are reconciled vnto the father, and of deafe men  
be made to heare, and of dumme men and spechles  
haue obtained our speache. The cause why Christe  
commaunded the people here, that they shulde not  
manifest nor publyche this miracle, and yet other  
where commaunded the same to be shewed, we can  
not, nor will not reason of yt why hee did it, he kno-  
weth himselfe best. For if it had bene meete for vs to  
haue knowen it, he wolde not haue hidde it frome  
vs, For þ which cause we wyl not examen his iudge-  
mente, but rather call vppon hym for grace, that  
we may be able to here his word, and to vnderstand  
yt with our harte, and afoze the world (whiche is so  
froward and synful) frely to confesse it. Which god  
thzough Christe graunte vs, Amen.

The gospel on the thirtenth sonday after trinitye  
sonday. Luc. 10.



And he turned to hys dysciples, and sayd secret-  
ly: • Happy are the eyes which se the thynges Mat. 13  
that pefe. For I tel you, that many prophets  
and kynge haue desired to se those thynges  
whyche ye see, and haue not seene them: and  
to heare those thynges whyche ye heare, and  
haue not harde them.

And beholde a certayne lawyer stood v, and tempted hym, say-  
ng: • Master, what shall I do, to inherite eternall lyfe? He sayde Mat. 22  
vnto hym: What ys wyrtten in the lawe? How readeest thou? And



The sermon on the

**Deut. 6** he answered and sayde: Loue the lord thy God, with all thy heart  
**Mat. 22** and with all thy soule, and with all thy strength, and with all thy  
**Mat. 12** mynde, and thy neighbour as thy selfe. And he sayd to hym, Thou  
 haste answered righte: Thus do, and thou shalt lyue. But he wyl-  
 linge to iustifie hymselfe, sayde vnto Iesus, And who is my neigh-  
 bour?

Iesus answered and sayd: A certayne man descended from Je-  
 rusalem to Hierico, and fell amonge theues, whiche robbed hym of  
 hys caryment, and wounded hym, and departed, leaving hym halfe  
 deade. And yt chaunced that there came downe, a certayne Prieste  
 that same waye, and when he saw hym, he passed by. And likewise  
 a Leuite, when he went nyghe to the place, came and looked on hym  
 and passed by. But a certayne Samaritan, as he iourned, came vn-  
 to hym: and when he sawe hym, he had compassion on hym, & went  
 to, and bounde vp hys woundes, and poured in oyle and wyne, and  
 set hym on hys owne beaste, and broughte hym to a comon pynne, &  
 made prouision for hym. And on the morowe when he departed, he  
 toke out twopenny, and gaue them to the hoste, and sayd vnto him:  
 Take cure of hym, and what so euer thou spendest more, whē I come  
 againe, I will recompence the. Whiche now of these thre thyngest  
 thou, was neighbour vnto hym that fell amongest the theues? And  
 he sayd: He that shewed mercy on hym. Then sayd Iesus vnto him:  
 So and do lykewise,

THE EXPOSITION.

Whiche  
 apostles  
 were cal-  
 led ble-  
 ssed.

**I**n the beginning of this gospell, we see howe  
 the Apostles were pronounced and declared,  
 blessed. And though at that tyme yt was al-  
 lonly spoken to thapostles, yet notwithstanding yt  
 is vniuersally spoken vnto all the worlde. And for  
 as much as they be so counted, let vs therfore serch  
 out the cause why. He saith on this wise: Blessed are  
 the eyes, which see that yt se. Though the Christ spea-  
 keth here simply of his person, his office and myra-  
 cles, yet notwithstanding, yt we wyl esteeme & count  
 blessed

blessed the apostels and those that saw Christe, that  
 is, knew Christe, so is it very needfull & necessary þ  
 thei haue þ inward sight of the hart, which is faith.  
 For what had profited them the outward & bodelye  
 seing of Christ, if thei had not had in likewise the in  
 ward seing: For if the outward seing might haue at  
 tained & gotten saluaciō, so had Pilate, Annas, Cai  
 phas, and Herode bene saued, forasmuche as they  
 both saw Christ with their bodely euen, & also spoke  
 with him. It saueth noz helpeth no more a man to se  
 Christe with hys bodely euen, then it did the Jewes  
 their boasting in their father Abraham. Here be re- Joh. 8.  
 quiered greater things. But which ar they? A pure  
 hart, that beleueth the worde of god, and Christ the  
 truth, and the same Messias that was promised vn  
 to vs, and also to beleue and knowledg him the sa  
 uioure of the worlde. And suche faith and confessi  
 on hadde the apostles when the holpe ghoste was  
 not yet openly giuen, but hidde. For Christ asking  
 theym: Wyl ye also go awaye? Peter answered in Joh. 6.  
 the name of theim all: Lord to whom shuld we go:  
 thou haste the worde of euerlasting lyfe, and we be  
 leue and know, that thou arte Christ the son of the  
 liuing god. Doth not this seeme vnto þ an excellēt  
 & glorious confessiō: which confessiō pleased Christ  
 so highly, that he said: Blessed art thou Symō Bar  
 Tona, for flesh & bloud hath not reueled this thing  
 vnto the, but my father that is in heauē. Woherout  
 it is euident, that þ apostels saw not Christ allōly w  
 their bodely & fleshy eien, but also saw hi spiritual  
 li, wherby they gat & obtained blessednes. In þ thei  
 sawe Christ, they ar to be preferred befoze kinges &  
r. liii.      prophetes

The sermon on the

prophetes, forbicause they knewe Chyste not only  
thzough his word, but also they saw his personage  
and myracles, and were a lyue at that tyme, in the  
which his diuine and godly grace thzough the gos  
pell was dclared vnto the world. For Abraham de  
syered to see this day, and saw it in spirite, and reioy  
sed therein. But he could not come there vnto, to see  
him bodely. And bicause we in these dayes can not  
see Chyst, bodely to be conuersaunte amongst vs,  
to pzeache and to do miracles, to eate and drinke a  
mongest vs, let vs therfore indeuour our cogitaci  
ons and thoughts, to se and know him spiritually.  
And in so doying, the sayig of Chyst vnto Thomas  
shall be perfurmed in vs, wher he salety: Blessed ar  
they that see not, and yet beleue.

Secondarely, when Chyste had pronounced his  
disciples blessed for their faithe sake, beholde, there  
stode by a scribe and tempted him and sayde: Mas  
ter, what muste I do to inherite euerlastinge lyfe?  
In the which properly is discribed vnto vs, the na  
ture of hypocrisy. For hypocrites euer treate of wor  
ks, y eath they truste in works, and therfore euer they  
bee speaking of theim. Doth yt not seeme vnto the  
a folishe thinge, to dispute of the frutest, befoze the  
tree be planted? What preuayleth it, to know what  
is writen and commaunded in the law, If I know  
not how to fulfyl it? For that knowledge dothe not  
aloly not preuaile, but also worketh angre & wrath  
acordyng to the sayinge of S. Paule. Wherefore  
it is necessary for theim that desier to be saued, to in  
quernot only what manner of work they shuld do,  
but howe and when the lawe is fulfilled. For the  
lawe

lawe is spirituall, as S. Paule writeth to the Ro-  
maines. And if the lawe then be spiritual, so can it  
not be fulfilled with outward woꝝkes, which haue  
outwardely a shine, but it is necessary that it bee ful-  
filled in the spirite and inward affection. Further-  
moze, for as muche as the spirite and the affection  
pertaine necessarily to the fulfilling of the lawe, to  
what purpose is this questiō of the scribe? Yet thou  
shalte note, that he answered bothe wisely and tru-  
ly to that questiō, that Christ objected against him:  
In the lawe is written: Thou shalte loue thy lord  
god with all thy harte, with all thy soule, with all  
thy strength, with all thy mind, and thy neighbour  
as thy selfe. This only wanted and lacked whiche  
Christ bringeth in: Do this (saith he) & thou shalte  
lyue. And forbicause he didde not enquire by what  
meanes or how that same mighte be fulfilled, it ap-  
peareth thereby, that he was one of those scribes  
that iustified himselſe, and so styll remayned. And  
though he of presumption & pryde, which euer doth  
solowe hypocrysy, enquired no moze of that thinge  
that he comoned of, yet must not we leaue ther, but  
are bounde to knowe what is the lawe and what it  
woꝝketh, and what the gossell is, and what it brin-  
geth to passe. The lawe is a doctrine that teacheth  
me what I am bounde to do and to eschewe, and vn-  
doubtedly the effecte thereof is nothing else, then  
that it sheweth vs our offences, and our sinne. For  
whersoeuer the lawe is preached, there I do heare  
what thinge I am bounde to do and to leaue, but  
indeede I perceiue, that of myne owne power I can  
not do noꝝ bringe to passe, that thinge, that is com-

The  
lawe.

The sermon on the

The goſ-  
pell.

Mat. 7.

wounded me to do, & by that meanes meeked and brought low, I come to þ knowledge of my corrupte nature & Syn. Also I find, that wout the holy ghoſt I can not fulfyl the law. Hereto then pertaineth the goſpell, that glad & ioyfull tidings of Chriſt, which declareth & ſheweth me, how that my ſinnes be forgiuē me thzough Chriſt, which goſpel brigeth w him þ holy ghoſt, & a working faith in me, ſo that now I ſhal fulfil the law, not by coaction, but willynge.

But this ſcribe careth not for theſe thiſs. wherfore Chriſt wold not caſt þ which was holy unto dogs.

Chirdely, when this ſcribe iuſtifieng him ſelfe, at ked Chriſt who was his neighbour, Chriſt by a ſimilitude layeth it beſore his eyes plainlye, that hee might vnderſtand yt, and ſaith on this wyſe. A certayne man went downe from Ieruſalem unto Ierycho &c. In the end of this ſimilitude this ſcribe knowledgeth him ſelfe, that he was neighbour unto hym that fell amongeſt þ murtherers, which holp hym þ was wounded, and had compaſſion vpon him, wher Chriſt teacheth vs, not only who is my neighbour, namely he that needeth of my helpe, whether he be frend or fo, but alſo mihtely cōcludeth, þ this ſcribe had not kept this ſecond cōmaundement in louing his neighbour, wherout it muſt needs folow & was euident, that he had not obſerued the firſt cōmaundemēt, wherin he is cōmaunded to loue god. For why elſe wold Chriſt haue ſayd: Go thy way then and do thou likewiſe? If he had done it, there had bene no nede of a commaundemēt, to haue done yt againe. Wherfore in concluſion. Though this ſcribe outwardely appeared neuer ſo vertuous & iuſte, yet is he

thirtenech sondaye after Trinity sonday.

he here ouercome, that he neither kept the fyrste nor the second commaundement. Wherefore let vs take here an example, not of the scribe, but of the Samaritan, whom the loue of god so allured to do this benyfte vpon him that was wounded. But note this also, how prauely he toucheth this scribe, in speaking of the Priest and of the Leuite, that passed by this wounded man, without shewing of any mercy vnto him. For therewith all, Chyriste accuseth al the priestes at Ierusalem, that they had neither the loue of god nor of their neighbour, without there chaunced ther by some profite. Euen like as they be painted and sette forth by the prophet, sayng: Here iudges as as wolues in the euening, which leaue nothinge behinde thein till the morowe. Soph. 3

The gospell on the fourtenth sonday after Trinity sonday. Luc. 17.



As it chaunced as he went to Ierusalem, that he passed thorow Samaria and Galilee. And as he entred into a towne, there mette him ten men that were lepers, whych stode a farre of, and putte forth their voices and sayde: Iesu maister haue mercy on vs. When he saw them he sayde vnto them, So shewe your selues vn Luc. 14.

to the priestes, And yt came to passe, that as they wente they were Mat. 8.  
censed. And one of them when he saw that he was censed, turned backe againe, and with a loud voyce prayled god, and set downe on his face at his feete, and gaue hym thanks. And the same was a Samaritane. And Iesus answered, and sayd: Are there not ten censed? But where are those nyne? There are not founde that retourned againe to geue god prayse, saue only this stranger. And he sayd vnto hym: Arise, gooe thy waye, thy faythe hath made the whole.



The sermon on the  
THE EXPOSITION.

**F**irste, this gospell declareth vnto vs mer-  
uailous excellent examples of fayth in these  
lepers, whiche together with one voice cry-  
ed and called vpon Chryste for helpe. And these ex-  
amples are meruailously well toynded to that doc-  
trine that Chryste taughte before, teaching vs (as  
Luc. 17 **S.** Luc. testifieth) to saue and confesse: We be vn-  
profitable seruauntes, yea though we do all that is  
commaunded vs to do. Out of which wordes wee  
maye gather, that seying there is no worke sufficiēt  
before god without fayth, that there is no worke at  
all, wherby we can get or obtaine any thing of god,  
in especyall yf it pertayne vnto saluacion. For that  
that he gyueth, he gyueth of hys mere mercy, wher-  
fore if we will obtayne any thinge of hym, we must  
gape after mercy. For yf we regard our workes and  
haue confidence in theym, yt ys vnpossyble but wee  
shall doubte, whether he wyl helpe vs or not, for as  
muche as no moztall manne doeth so muche as hee  
ys bounde to dooe. Is yt not blasphemye to god  
contrarye and repugnaunte to the fayth in Chryst,  
to doubte, whether wee be hearde or not? Where-  
fore wee maye see in these tenne lepoures, that they  
beleued and doubted not, but that freely without  
anye deseruyng, Chryst wold restore them to helth.  
Whych yf they had doubted, surely they wolde not  
haue hasted vnto Chryst w so great desier, neyther  
wolde haue cryed oute so loude before they came at  
hym. But thys ys the matter: They had herd how  
meeke and mercifull Chryst was, and that he merci-  
fully

fourtene sonday after Trinity sonday.

fully helpt eucry manne, that desired helpe of him.  
 Through suche fame and speakyng of Christ, they  
 conceiued a certain hope & trust to be restored vnto  
 helth. And so was it brought to passe. And whan  
 as he entred into a certaine towne, there mette him  
 ten Leperous men, whiche stode styll for loy accor-  
 dyng to the nature and disposicion of sayth. They  
 stode, as though they would saye: Here is he that  
 can helpe vs, and wyl helpe vs, what wyl wee go  
 any further? Let vs open oure infirmitie to this  
 mercyfull Lord, and suerly he wyl not suffre vs to  
 go away without comfort. And after foloweth their  
 peticion, whiche was not done priuely, but with a  
 loud voyce, wherout we may note, howe they hoped  
 for great cōsozt of Christ. But what say they? Jesu  
 maister, haue mercy bpō vs. Howe could they haue  
 made suche an excellent prayer, if they had not been  
 instructed by the holy ghost? For to acknowledge  
 Christ to be their gouernour and maister, is to pro-  
 fesse that he was sent from God, and his doctryn to  
 be suche, as is worthy to be receyued of all menne.  
 And to desire of him to shewe his mercy vpon vs, is  
 nothyng els, but to confesse that wee of oure owne  
 righteousnesse, goodnes and woorkes, can obtaine  
 nothyng, but must receiue al thyng through grace.  
 We geue vnto God his owne honour, when we  
 knowlege him true in his sayyng, where he sayth:  
 Without me ye can do nothyng. Howe forasmuch  
 as these Lepres haue so great hope and trust in the  
 goodnes of Christ, and doubt nothyng, but that he  
 wyl helpe them, we must nedes confesse, that they  
 had a true sayth. Wherfore let vs here cōsider, that  
 we

When  
 Christ  
 is found  
 through  
 sayth, &  
 menne  
 had sayll  
 and sche  
 none  
 other.

Rom. 8.

Iho. 15.

The sermon on the

we learne likewyse to seke and call vpon Christe in our trouble and necessitie.

Secondarily, we see in this Gospel, & if we seke Christ with a true sayth, he wyl shewe him selfe as good and mercyfull towarde vs, as he hath done towarde these Lepres.

Christ  
shewed  
himselfe  
vnto vs

First he beholdeth them. Blessed are we if Christ with his mercyfull eyes lo-  
keth vpon vs, & fyndeth sayth in our heartes. For where that chaunseth, we be sure to haue saluacion, both of body and soule. And that the beholding of Christ signified no wrath, but grace, the wordes that folowe declare it, for he sayth: Go your wayes, and shewe your selues vnto the priestes.

Leut. 13

For vnto those were geuen power by the law, to discerne and loke vpon Lepres. Nowe when Christe perceiued the sayth of these Lepres, he sayth not that he wyl helpe them, but as though they were already holpe, he biddeth them to go and shewe them selues to the priestes, whose office and duetie was to iudge and discerne Lepre. What do nowe these Lepres: They

Gen. 12

do euen as Abraham did, whan God commaunded him to go out of his countrey and from his kynred and from his fathers house, he asked not where hee should become, but obeyed vnto God, and in his so goyng, conceived a sure confidence, that God would not lede him amysse. And in likewyse do these ten Lepres. They beleued that this worde of Christ (Go your wayes) was not spoken in bayne, but undoubtedly would bring them theire health, as it did. For thus sayth the text: As they went, it came to passe that they were censed. Who would not nowe hope & trust in the goodnes of Christ: which heal-  
peth

fourtene sonday after Trinity sonday.

peth so willyngly, so louyngly & so gladly, so that  
for his benignitee, familiaritee and mercy sake, all  
the whole worlde is bound to hast vnto him, to aske  
mercy. But we, alas, are so vngratious & indurate  
that no beneuolence or gratioufnes (although it be  
neuer so great) can moue vs to seeke Christ. Where-  
fore it is sayd in a certaine place: If you had sayth  
like a grayne of Mustardsede, and should say vnto  
this Mulbery tree: Plucke thy selfe vp by the roo-  
tes, and plant thy self in the sea, it should obey you.  
As though he would say: In you shalbe the fault,  
and not in me. If you can beleue, my helpe shal al-  
wayes be at hande. But let euery Christian manne  
learne hereout, howe he should behaue himselfe to-  
warde Christe oure Lorde, and so he nedeth not to  
care.

Chydly, we see in this gospel the geuyng of tha-  
kes of this Samaritane, which when he perceiued  
himselfe to be cleane, he returned againe, and with  
a loude voyce magnifyed God, geuyng him than-  
kes for the great benefite done vnto him. And a-  
gaine we see here the ingratitude and vnthanke-  
fulness of the other nyne, whiche fell from their  
sayth, and gaue no thanks to Christ for the great  
benefite done vnto them. Whereout we learne, that  
there be many called to the sayth, & but fewe which  
perseuer therein vnto the ende. It is a meruailous  
thyng and wonderfull to say, that these ten menne  
had sayth, and therby obtayned helth, and yet was  
there but one of them that perseuered therein, and  
was saued. Who would not now feare him selfe,  
and stande in dreade, to see these nyne Jewes that  
first

The  
worlde  
is indur-  
ated.

Luc. 17  
Mat. 17

Mat. 20

The sermon on the

Mat. 10  
aud. 14.

Gal. 5.

Mat. 10

Pla. 49

first beleued, and so shamefully fell againe from it;  
 This is a true sayng, where Christ sayth: Whoso-  
 euer perseuereth vnto thende, shalbe saued. There  
 are many of vs, which heare the worde of God, and  
 receiue it with ioye, and shewe theim selues as  
 though they would deuour the whole Gospell, and  
 yet for all that, in the ende they do not alone-  
 ly forsake their fayth, but also against their owne consci-  
 ence, they do persecute the manifest trueth. Vnto  
 whom might very well bee spoken: Ye ranne well,  
 who was a let vnto you, that you should not obaye  
 the trueth: Briefely: Christ is true in that he hath  
 spoken, sayng: There be many called, but there be  
 but fewe chosen. Wherfoze by right the ingra-  
 titude and vnthankfulness of these nyne Jewes,  
 ought to feare vs, and not only to feare vs, but al-  
 so to constraîne vs dayly and hourly to pray vnto  
 God, that we may obtayne through Christ this con-  
 stancie and perseuerance. Also the thankfulness of  
 the Samaritane, may prouoke vs to laude & praise  
 God for his goodnes, that we receiue of him. For  
 asmuche as our mercifull God meruaylously deli-  
 uereth in rendyng and geuyng suche thanks, as he  
 speaketh through the Prophete Dauid: Whoso  
 offereth vnto me thanks and praise, he honoureth  
 me. Why (I pray you) doth Christ aske after these  
 nyne that were cleane, and doth not returne again  
 vnto him, to geue him thanks: Truly therfoze,  
 that their ingratitude and vnthankfulness highly  
 displeased him. And wherfoze thinke you doth the  
 Euangelist so diligently describe, that this Sama-  
 ritane, whiche crying out, did fall doune vpon his  
 face

fiftenth sondaye after Trinitie sonday.

face at Iesus feete, and magnifyed God, and gaue him thanks: doubteles that hee therwith woulde commend, publishe and shewe vs the constancy of his faith, and how highely the sacrifice of giuinge thanks and praise, pleaseeth god. Nowe forasmuch as the kingdome of god is taken from the vnthankful Jewes, and giuen vnto vs Gentiles, we know- ledging this benefite, let vs daily giue thanks vn to God throughe Chryste, that hee will bouchsafe to make vs constant in faith, and bying vs to euer- lasting saluacion, throughe Chryste our lord. Amen.

The gospel on the fyfteenth sonday after tri-  
nitie sonday. Math. 6.



Now man can serue tibo maisters: for ey-  
ther hee shall hate the one and loue the o-  
ther, or els leane to the one and dispise  
oother: Ye can not serue God and Mam-  
mon. Therefore I say vnto you: Be not  
carefull for your lyfe, what yee shall eate  
or drynke, nor yet for youre bodye what  
rayment yee shall put on. Is not the lyfe  
more worth thau meate? and the bodye  
more of balewe than rayment? Beholde

Luc. 16.

Luc. 12.  
Psal. 55  
1 Pet. 5.

the foules of the ayer: for they sowen not, neyther do they reape,  
nor carpe into their barnes, and youre heauenly father feedeth  
them. Are ye not mutche better then they?

• Which of you by takyng care full thought, canne adde one  
cubyte vnto hys stature? And why care ye for raynente?

Luc. 12.

Considere the lpyes of the fiele, howe they growe. They  
laboure not, neither dooe they spyne. And yet I saye  
vnto you, that euen Salomon in all his royalltee, was not aray-  
ed lyke vnto one of these. Wherefore yf god so clothe the grasse  
of the fiele, whiche though it stande to day is to morowe caste  
into the forname, shall he not much more do the same for you, O  
ye of lyttle fayth?

8.1.

Ther



The sermon on the

Therefore take no thought, saying: What shall wee eat, or what shall we drinke, or wherwith shall we be clothed? After all these thinges doo the Gentyles seeke. For your heauenly father knoweth that you haue neede of all these thinges. But rather seeke ye first the kingdome of god, and the righteousnes therof, and all these thinges shall be ministred vnto you.

THE EXPOSITION.

The true  
seruice  
of god is  
repugnāt  
with the  
false ser-  
uice.

To serue  
Christe.

psal. 17

**C**hrist teacheth vs first in this gospel, how that he can not suffre y<sup>e</sup> false seruice of god (wherwith in the steed of god, the creature is worshipped) to stand with the true seruice of god, concluding it on this wise, that it is needefull for vs, other to be in al thinges christian men, or els whole heithen & infidels. For if I will be a christen mā, I must with al my hart set my trust & confidēce in Christ. And if it be not done with al y<sup>e</sup> whole hart but partly, that is, if I think I must trust & put my confidēce in creatures, I haue here the sentence giuen vpon me, that I am no christen man, but rather an ethnick and infidele. Seing thā that Christ requireth of vs our whole hart, it is meet that we go about to learn, how we might truely please & serue him. To serue Christ is none other thing, then to be leue that we be saued bi him. For this faith maketh vs acceptable before god, & irreprehensible & blameles before the world, so that afterward we shall diligently go about to performe that thing, that becometh vs to do, & euer remain and abide in y<sup>e</sup> feare & dread of god. Of this worshipping speketh Dauid in the person of Christ, saying: A people whome I haue not knowen, shall serue me, as soone as they hear of me, they shall obey me, But the straung children dissemble with me, wherout yt foloweth, that

if I serue god in suche wise, as is alsozelsaid, so am I become a christen mā. And here is to be noted, that this word, to serue, is euer to be referred to faith, & the true worshippinge of god, as Moyses saithe in Deut. Thou shalt fear god thy lord, and him only thou shalt serue. It is needful & I serue my neighbour with worldly things, & also with spiritual, but I shal set no creature in the steed of god, to put my hope & trust in them. how many of vs is ther (I be sech the) that serueth god on this wise: Wee boaste vs of faith, but ther is so few of vs that trust not in creatures, & specially in the same which Christ here bygeth in, that is, in wicked Hammon, in so much that we run throught fier & water to get it, ye to obtain it, we put both bodi & life in seoperdy. And whi do we thus: For because infidelity & blyndnes lea- deth vs, that we can not beleue that Christe whiche throught his blood hath gotten vs eueralsting ry- ches, can & also wil giue vs temporal & worldly ri- ches. But Paule iudged right in saying: Thei that wyl berych, fall into the temptacion and snare of the dyuell. For I suppose that neuer creature de- ceived manne so muche as this wicked Hammon for where this Hammon is, ther is great sorowe and care, to kepe him, and also to increace him. And hereof springeth lady couetousnes, which S. Paul calleth ydolatre, whiche causeth a manne to hate Christ, and to loue this wicked Hammon. And su- erly this ydoll will not suffre vs to folowe the coun- cell of Dauid, saying: If ryches chaunce vnto the, set not thy harte vpon theim. For it wyl take away thy hart from Christ, and cause the to hang vpon it.

Dent. 6.

Hammon  
hath ma-  
ny ser-  
uantes

1 Tim. 6.

Ephe. 5.

psal. 62

The sermon on the

In temporal and worldly matters, seing thou canst not serue two maisters, and thinkest thou to doo it in spirituall thinges? Thou shalte neuer bringe ye to passe. Yet thou set thy harte vpon Christe, and not in the gatherynge of treasure, thou arte a Christian manne. But if thou sette thy harte vpon Hammon, thou arte an infidele.

Ungod-  
li careful-  
nes is  
forbiddē

Secondarily, Christe forbiddeth in this gospell the vngodly care and thought of worldly thinges, for the sustentation of our lyfe, and allureth vs vnto faith, through two excellent examples. And this prohibitio foloweth the sentence of seruing of god and Hammon, very e properlye. For a man might haue brought in, and said: If I shal not care to get ryches, how shall I fynd my wyfe and children? To the same doubt Christ answereth: Be not you carefull for youre lyfe, what yee shall eate, or what yee shall drinke: nor yet for youre bodye, what yee shall putte on. As thoughe hee woulde saie:

Careful-  
nes is  
forbiddē

Yee be carefull, as thoughe he whiche hath gyuen you bathe bodye and lyfe, is not able to gyue you meat and clothynge. Here is forbiddē the carefulnes of temporal thinges, but so, that gods comaundement of labour, which was giuen to Adam in Paradise, namely, In the sweate of thy face, thou shalt eate thy breade, is not taken awaye. I muste labour, and in anye wise take heede, that I runne not from one place to an other, lyke the Anabaptistes and Libertines do, as though euerye man were bounde to geue me: This done, must I cast all my carefulnes vpon god, wth such an hope & trust, & god our faithfull father, shal not suffice me his childe, here vpon earth

Ben. 3.  
To la-  
bour is  
not for-  
bidden.

Anabap-  
tists & Li-  
bertines

syntrench sonday after trinitype sondaye.

to suffre hunger. Here vnto are to be referred two ex-  
amples, one of the byrdes of the ayer, and the othe-  
r of the lilyes of the field. The foules of the ayer  
(saith he) doth neither sowe nor reape, nor yet carry  
into the barnes, and yet your heavenly father fee-  
deth them. Item: Considre the lilyes of the field,  
they laboure not, neither spinne. And yet for all  
that I saye vnto you, that euen Salomon in all  
hys royaltie, was not arayed lyke vnto one of  
these. Woulde God denye vs, that whiche he gy-  
ueth both vnto the vnrasonable foules, and also  
vnto lilyes, that haue no sensible lyfe? But wee  
bee of little faith, as Chyste saith here, and in  
frayle and transitory thinges so blinded & indurat,  
that neither intreaty, neither threathynge, neyther  
promise, nor miracles, nor yet no teaching can moue  
vs. Wee wyl not for sake the care of the bellye,  
whiche causeth vs against the doctrine of Chyste,  
to heape vppon riches here vppon earthe, and serue  
that ydoll oure bellye, whereby wee for gette the  
true and righte seruyng of God, and doo neither  
hope nor yet beeleue in God, but all oure care is,  
to haue oure barnes full. And here it appeareth to  
be true, that Chyste spoke in an other place: Wher  
that thy treasure is, there is also thy heart. And like  
Mat. 5.  
wise as he saith here: After all suche thinges dothe  
the heithen enquire. Doest thou not heare, that to  
haue vnfaythfull carefulnes for temporall thin-  
ges, is a heithen worke? Howe can oure couetous  
chryste men be better painted in their own colours,  
whiche at this tyme in a greate numbrye doo raigne?

Thirdeley we haue here an excellent promise full

t. lli.

of

Infidels  
the blyss  
deth vs.

The sermon on the

of consolation and comforte, whereby the faithfull  
 may strengthen his faith and hope in god thzough  
 Chziste, that he will neuer suffre his to be comfort-  
 les in this worlde. He saith: Your heauenly father  
 knoweth that you haue neede of all these thinges.  
 If our father in heauen knoweth what thinge wee  
 haue need of, and is so mercifull and full of pitye,  
 that he giueth his childezen their daily breade, why  
 do we bere our selues, with so sorowfull care? Why  
 be we so inwardly moued with sorow & with doubt-  
 fulnes? Let vs seeke the kingdome of heauen, & the  
 righteousnes therof, and suerly he shal minister vnto  
 vs those things that pertaine to the sustentaciō  
 of our life, or els he muste be a lyar, which in no wise  
 can not be, that god which is the truthe, shuld lye,  
 But here let vs serche out againe what Chzist mea-  
 neth, when he biddeth vs, Seeke fyrste the kinge-  
 dome of god. To seeke the kingdome of god, is no  
 other thinge, then to pray that hee wyl byngne vs  
 vnto faithe, and thzoughe his holpe ghoſte com-  
 forte and holde vs in the same faithe, vnto our end,  
 as the Prophete Dauid did, of whome wee reade in  
 the 50. psal. and in the 118. Whiche if we diligently  
 doo, our faith (for the which we pray) shal not bee  
 alonely encreased and augmented, according to Chz-  
 istes promise, saying: Aske, & you shal haue. but al-  
 so it shal happen, that likewise tempozal things be-  
 ing promised vs, shalbe giuen & ministred vnto vs.  
 This word, It shalbe ministred vnto you, declareth  
 our labour & prouision to be nothing, yf god shoulde  
 not giue the increase. Therfore let vs wel conside-  
 re and compzehend this promise in our harte, that we  
 may

syxtenth sonday after trinitye sondaye.

may learn, both in our spirituall and worldly mat-  
ters, to hope, trust, and put our confidence only in  
god through Christ, that we may not through such  
ethnical carefullnes for bodely thinges, be separa-  
ted frome Christe, and the true seruing of god. To  
whom with the son & holy ghost, be al honour. Amen

The gospell on the syxtenth sonday after tri-  
nitye sondaye. Luce. 7.



And it fortuned after this, that he wente into  
a citie whiche is called Naim, and manye of  
hys disciples went with hym, and muche peo-  
ple. When he came nigh to the gate of the  
citty, beholde, there was a deade man caried  
out, which was the only sonne of hys mother  
and she was a widow, and much people of the  
citty was with her. And when the lord sawe  
her, he hadde compassion on her, and said vnto her: Weep not.  
And he came nigh, and touched the coffin, and they that bare  
hym, stood still. And he said: Young man, I say vnto the, arise.  
And he that was deade, sat vp, and began to speake. And hee  
deliuered him to his mother. And there came a feare on them all  
and they gaue the glory vnto god, saying: A greate prophete  
is risen vp among vs, and god hath visited his people.

4 Re. 17  
4 Re. 4.  
Acru 9.  
and 20.  
Job. 4.  
and. 6.

THE EXPOSITION.

**F**oasmuche as in this gospell we find what  
great benefite and charity was shewed vnto  
this widow, therfore let vs search out afore  
al things with what sorowe & misfortune shee was  
oppressed with al. This wel & diligently considered  
and taken to hart, shal the better comend vnto vs,  
declare & set forth this benefite done by Christ. First  
the euangelyst describeth the state of this woman,  
t.iii. and



The sermon on the

and saith that shee was a wydowe. A woman euen  
of her nature, is a weake vessell, as witnesseth S.  
1 Pet. 3. Peter, Yf now that incommoditie also chaunce vn  
to her, to leese her husband, than vtterly shee hathe  
no comfort in this world. Herof it cometh, that there  
is no man welnigh, that moze moueth a good hart,  
and allureth him to pitie and compassion, then the  
name of a wydowe and a fatherlesse childe, yea god  
him selfe, bycause that this kind of people liue with  
out comfort and consolation, & vtterly are dispised  
of the world, helpeth them, and careth for them, yea  
with this example he comēdeth them vnto vs, that  
we herein shuld folow him. For it is written in the  
Deu. 18. first booke of Moyses: The lord your god is god of al  
goddess, and lord ouer all lordes, a great, mighty, &  
terrible god, which regardeth no persō & taketh no  
gift. He doth right vnto the fatherlesse & widow. He  
loueth the stranger, & giueth him food and rayment  
Therefore loue you also the strangers. &c. Two thin  
ges are here to be noted. The one is, That God wil  
not forsake the widowes and fatherles children, but  
that he wil kepe and mercifully saue them. Another  
is, that we shal loue and helpe pooze miserable and  
forsaken people. To the first the prophetes and in  
espetiall Dauid hath much respecte and regard, co  
mending and praisinge god to be the father of wy  
151  
psa. 67. dows & of orphanes, saying: Oh synge vnto god,  
sing praises vnto his name, Magnifie him that ry  
deth aboue þ heauē, whose name is þ lord. Reioyse  
before him. He is a father of þ fatherles, he is a dese  
152  
psal. 9. der of widows. And in an other place he saith: The  
lord is a defence for þ pooze. Of the last writeth S.  
James

sixtene sonday after Trinitie sonday.

James, sayng: Pure deuocion and vndefiled before God the father is this, to visite the frendles & widowes in their aduersitee, and to kepe him selfe vnspotted of the worlde. Nowe forasmuche as this womā had lost her husband and was become a widow, vndoubtedly she was in a miserable state. Neuerthelesse she had some comforte & solace left in her only sonne, in whom was her delite. But he in like maner died also, so that nowe all her ioy & comforte in this worlde, was spent and gone. He that knoweth with what great affections the mother loueth and embraceth her childzen after the death of the father, may lightly perceiue and vnderstand, in what trouble and misery this womā was in. But what should I make many wordes? vndoubtedly I thinke there could skant chaunce more trouble vnto this woman, then to lese both her husband & her childe, and to be so vtterly comfortles. Wherefore let a man first consider her misery as it is written of the Euangelist.

Secondarily we see & perceiue in this gospel the goodnes and loue of Christ, with the whiche he pityeth this woman. And this is to be noted, that though the loue of Christ is highly commended and praised in al the histories of the gospel, yet chiesly we may perceiue it here in this place more plainer and excellent, for here was no fayth that should expresse the sorowe of this woman, and seke for grace. All that is done here of Christ, is done of mercy & loue, and of great pittie and compassion of the heart, that was had towarde this woman. And it is here fulfilled that was spoken of Esaias, sayng: Before  
t. v. they

they cry vnto me, I shall heare them. Seyng that all is done here of mere grace, who would presumptuously gloze in woorkes, though he had wrought neuer so muche. And againe. who would dispayre for synne, and would not rather haue him to Christ. This benefite done to this wydowe, is and may be to vs a lyuely doctrine, that we shall hope for all goodnes of Christ, if that vngenerous infidelite did not hynder vs, and leade vs awaye from the confidence in Christ. Suche examples of the great loue and charite of Christ, do leade & instruct vs to true fayth, so that we may perceiue that we be not onely restored vnto health by grace, but also thereby are iustified and saued. This fayth requirerth of vs the whole scripture, with al thapostolical Epistles, But reason and maisters subtiltie wyl not vnderstande it, but thynketh to obayne all thynges through her woorkes. And if the scripture lixchudgeth tymes did wytnesse, That he that worketh not, but beleeueth in him that iustifyeth the wicked, that his fayth were repured to righteousness, Yet our curiosite can a great deale better do it and vnderstand it. But lette euery man take hede, that he go the right way, and erre not. For the tyme is nere at hand, that we shall either for true doctrine reioyce with God, or els for false doctrin be vtterly confounded. Surely this woman had neither fayth before in Christ, nor yet had done any worke, where through she had deserued so great benefite, and yet great grace was shewed vnto her. He that not beyng desired, nor yet intreated, doth so great benefite vnto this woman, thynkest thou that he wyl not do the same to those that

The holy scripture doth teache & comendeth fayth.

Rom. 4

sixtene sonday after Trinitee sonday.

that praye to him for it: Briefly. At all tymes he is ready to helpe vs and to do vs good, so that we can beleue & doubt not. And for the moste partie, then doth he helpeth vs, whē we haue most neede of him, yea, when we thinke that God himselfe, heauen and earth, & all is against vs, & that we be utterly forsaken, then (I say) doth he begyn to helpe. And the same thou seest to happen to this woman. For when her sorowe was greatest, then did he helpe her. And that is the same that Dauid sayth: When I call, psal. 4. heare me, O God of my righteousnes, and comforte me in my trouble.

Thyrdly, we see in this miracle the strength and vertue of Gods woorde, and what it worketh in vs when we cōprehend it by sayth. For the Euangelist after that he hath shewed & declared vnto vs, howe Christ had pitie on this woman and comforted her, after he wyrteth, howe Christ througħ his woorde, raysed this child frō death, & sayth: He came nigh & touched the coffyn, & they that bare him stode stil, & he sayd: Vong mā, I say vnto thee, aryse. Here you heare, that Christ is Lorde aswell ouer the dead as ouer y quickē, & what he speaketh to this yong mā that is dead. But what happened? The dead sat vp and begāne to speake. Beholde the great vertue of Christes woorde, that by thesame the dead are raised to life. And whatsoeuer is done here, after y history to this yong mā, thesame must be done dayly, spiri- tually in vs. For who is without synne? And the re- ward of synne is death. Therfore if we wyl be deli- uered frō synne, & escape euerlastyng death, Christ with his woorde must come & do it. For Christ sayth:

The po-  
wer and  
vertu of  
the word  
of God.

He

The sermon on the

**Thon. 8.** He that kepeth my worde, shal not dye euerlastyngly. And his worde must bee comprehended & vnderstanded by a true sayth. For where the knowlege of this worde lacketh, there Christ which is the word, is not known. And againe, where Christ is not known, there cannot God be praised nor glorified with the wordes of this people, sayng: A great prophet is risen amongst vs, and God hath visited his people. And contrary wise, where this worde is comprehended & in heart conceyued, there is Christ known, & when he is known, then is God praised and glorified, because that he hath visited vs, not in his wrath, but with his infinite mercy, and hath geue vs his only welbeloued sone, so that throught his passion & death, he hath redeemed vs fro synne, death, deuil, and hell, For the whiche great benefite we are bounde to thanke him euerlastyngly. Fynally, the benigneitee of Christ allureth vs vnto sayth, and sayth acknowlege the power of Gods worde, and this knowlege prayseth and glorifyeth God euerlastyngly. To whom with the sonne and holy ghost be all honour and praise. Amen.

The  
know-  
lege of  
God  
bringe  
thaukel  
geuyng.

The gospel on the .xviii. sonday after  
Trinitee sonday. Luc. 14.



Mat. 12.  
Mat. 23.  
Luc. 6.

And it chaunced, that he went into the house of one of the chiefe Pharises, to eat bread, on a Sabbath day, and they watched him. And behold, there was a certain man before him, whiche had the dropsie. And Iesus answered and spake vnto the lawyers and Pharises, sayng, • is it lawfull to heale on the sabbath day? And they helde their peace. And he toke him and healed him, and let him go, & answered them, sayng: Whiche

Seuentene sonday after Trinity sonday.

Whiche of you haue an Asse or an ore fallen into a pyt, and wyl  
not straightr waie pull him out on the Sabbath daye? And they  
could not answer him again to these thynges.

Exo. 23  
Deu. 22  
Mat. 12

He put furth also a similitude to the gestes: when he marked  
howe they pleased to the best rounes, & sayd vnto them, when  
thou art bydden of any man to a weddyng, sitte not doune in the  
best rounge, lest a more honorable man than thou, be bydden of  
him, and he (that had him and the) come & say to the: Geue this  
man rounge. and thou then begyn with shame to take the lowest  
rounge. But rather when thou art bydden, go and sitte in the  
lowest rounge, that when he that had the commeth, he may say  
vnto thee: Frende sitte vp hyer. Then shalt thou haue worship  
in the presence of them that sitte at meare with thee. For who  
soeuer exalterth himselfe, shalbe brought lowe. And he that hum-  
bleth himselfe, shalbe exalted.

Mat. 23  
Mat. 23  
Luc. 81

THE EXPOSITION.

**I**n this gospell Christ had to do & handleth with  
two maner of persones. fyrst with the Phari-  
sees, whiche wayted him to fynde occasion to repre-  
hende him, & also with this man that had the drop-  
sy. Let vs therfore see fyrst howe he handleth him  
selfe towarde these Phariseis, and howe the Phari-  
seis handle them selves towarde Christ. The Pha-  
riseis euer went aboute to blaspheme Christes do-  
cypng, accorpyng to their nature and custome. As for  
his doctryne semed vnto theim nothyng at all, by  
reason it was contrary to hypocrisy. Wherfore there  
was neuer nothyng that pleased them, whatsoeuer  
Christe taught. And though they sawe neuer so  
much his great miracles, whiche they could not  
denye, yet would they not geue God the glory, but  
sayd, that it was all done thzough Belzebub, prince  
of the deuils. Muche suche blaspemye, deceite and  
enuy, shalt thou fynde in the histories of the gospel.

The con-  
dition &  
nature  
of the  
Phari-  
seis.

Mat. 12



The sermon on the

**Mat. 12.** For euen as the Pharisees persecuted Christ, condemned his doctrine, and blasphemed his workes and miracles, so Christ set himselfe against them, & withstode them, as moste great enemies to his holy doctrine. If you loke in the histories of the gospel, you shall fynde cōtinual warre betwene Christ and the Phariseis. And it could bee no other wyse, for

1. Pe. 2.

Luc. 2,

Loue is  
the mai-  
ster of al  
lawes.

he was the stumbling stone, & a rocke to be offended at, and a token whiche shalbe spoken against of the worlde. Wherefore it had not been well done, if he should haue graunted them any thyng pertainyng and touchyng the glory of his father. It was sufficient, that he did declare with his dede his doctrine of chrystian pacience, in those thynges that pertayned to his person. Wherefore Christ after his accustomed maner (though the Phariseis neuer so muche wayted him) healed this dropsy man vpon the sabbot daye, shewyng with the same miracle, that aswell Gods lawes as mannes lawes, ought to serue and geue place vnto charitee. And though the sabbot was cōmaunded vnto the Jewes most straightly to be kept, yet that commaundement did not extend to the hynderaunce of charite. wherof Christ in another place sheweth the reason why, sayng:

Mat. 2.

1. Ti. 1.

The sabbot was made for mans sake, and not man for the sabbotthes sake. And S. Paule sayth: The chiefe somme of the commaundement is loue from a pure heart, and of a good conscience, and of fayth vnfayned. Wherefore when I see my neighbour in necessitee, I am bounde to shewe him charitee and loue, if it were xx. tymes holy day, because loue is the rule and maistres of all lawes. Nowe consider well

Seuentene sonday after Trinitie sonday.

well with thy selfe, whether Christe did not right in  
healyng of this manne that had the dropsye, howe  
frowardly soeuer the Phariseis toke it. If an Ox  
or an asse had fallen into a hole on the sabboth day,  
thynkest thou that they would haue tarped tyll the  
sabboth day had been past? No surely. Why then  
should not Christe shewe vnto a manne, that they  
shewed vnto a beast? And so let vs likewise vse the  
libertie þ we haue in Christ Iesu our Lorde. Let vs  
receiue those that be weake, into the faith, & beware  
to trouble not their conscience. And as for these  
obdurate and stubburne iustificiers of them selfe,  
whiche haue heard oure doctrine of christian liber-  
tie, and yet dispiseth it, against them let vs vse the  
same libertie. For whatsoeuer we do or leaue for  
their pleasure and weakenesse sake, it wyll healpe  
nothyng at all, but styll they wyll obstinately re-  
mayne in their blyndnes. For so are the Phariseis  
against Christ, and Christ against the Phariseis, &  
yet is there so great power & strenght in the trueth, þ  
the Phariseis are constrained to holde their peace.

Secondarily, we see in this gospel howe famili-  
arly and gentely Christ handeleth this man sicke of  
the dropsy, he handeled & healeth him, & letteth him  
go. fyrst he was in hand with these Phariseis, whō  
he would haue gladly instructed, howe all lawes in  
tyme of neede are bounde to geue place vnto loue  
and charitee, but they would neither heare, nor yet  
receyue his doctrine, their heartes were stricken  
with so great blyndnes. Yea, they would not onely  
refuse to heare Christe, but sought al wayes & mea-  
nes to destroy him, whiche thyng happened chiefly  
vpon

Christia  
libertie.  
Ro. 14.

Christ  
gentely  
handed  
this sick  
man.

The sermon on the

Deu 18. vpon the Sabbath daye, when in the synagoge he  
 Mat. 3. made whole the mans hand that was dye and wy-  
 thered. Neuerthelesse Chzist is frendly to this man  
 that had the dzopsye, he healeth him, & byddeth him  
 go his wates. Howbeit, it is to be thought that this  
 man that had the dzopsye had a good hope & trust  
 in Chzist, insomuch that he folowed Chzist into the  
 Phariseis house. And without doubt he had not  
 been healed, if he had not had suche an hope in  
 Chziste. And as the byndnes of these Phariseis  
 ought to abashe and feare vs, because that thei had  
 eyen and sawe not, eares and heard not, an heart &  
 beleued not, so the goodnes & benignite of Chziste,  
 shewed vnto this man that had the dzopsye, ought  
 to moue vs to lift vp our heartes, and to put al our  
 trust and confidence in Chzist. Therfore this mira-  
 cle and suche like, are wrytten vnto vs, that thercout  
 we may learne, what maner a man Chzist is, & why  
 the father hath sent him into this worlde, and what  
 from him is to be hoped for of a chzisten mā. He did  
 good vnto this man that had the dzopsye, because  
 he hoped well in him. Woherfore then should he de-  
 ny vs any good thyng, if we beleue in him? As his  
 Rom. 15. hand shortened, that it can not helpe? No truely.  
 Elat. 59. His mercy endureth for euer. The faute is in vs, &  
 not in his helpyng hand, & that forbecause we wyl  
 neither acknowlege our infirmite, nor yet beleue.  
 But if we wyl acknowlege our imbecilite & weak-  
 nes, specially in those thinges that partayne to our  
 soule, and aske grace of Chzist in a true fayth, it is  
 not possible, but it shall be graunted vs. Further-  
 more, it is requisite, that we once obtaynyng this  
 his

seuententh sondaye after Trinitie sonday.

his grace and mercy, endeouour our selues to shewe  
lyke loue and charity to our neighbour, as Christe  
shewed here vnto this man that had the dropsye.

Thirde, The Pharises styl remaining in their  
blindnes, and so that they could neither throughe  
Christes wordes, nor yet throughe his myracles be  
moued to beleeue, Christe payed them home, and  
forasmuch as he perceaued in them a desirous appe-  
ty of vaine glory, and euer chosing themselves the  
vppermost seates at feastes, and sayd: When thou  
art bidde to dinner to a mariage, thou shalt not set  
thy selfe in the highest place, lest peraduenture one  
that is moze honourable then thou, be also bidden.  
And then he that had bothe the and him, come and  
saye vnto the: Giue this man place. But when thou  
art called, set the doune in the lowest place, that he  
may say: friend spt vp higher. With these wordes  
Christ would haue corrected the ambitio of the pha-  
riseis. for they sought the glory of thys world, and  
were in their hartes al giuen to pomp and pryde, As  
he saith in an other place, That all the workes they  
did, were done for the intent, that thei might be seen  
of men. And in the syxt chap. of Math. wher Christ  
taught vs truly to pray, to fast, & giue almes. Ther  
likewise hee warned vs to take heede of suche pha-  
riseis, and not to do good workes in that intent, like  
as thei did, & ther he addeth, sayig: Thei haue recea-  
ued their rewarde. He hath taught vs here mysticall  
ly, that if any man be called to the mariage of god  
ly grace, he must not bee puffed vp, nor yet thinke  
of him selfe moze then becometh him, but rather he  
ought to take heed, that he beareth hi selfe vpright

Christ re-  
prehended  
the ambi-  
tiousnes  
of the  
phariseis

Mat. 23

Mat. 6.

v. l.

and

The sermon on the

and be euer in feare, lest he leese the goodnes and gifts that he hath receiued. For thus it stondesth in the kingdome of Christe, that he that exalteth him selfe, shall come low, & he that nicketh him selfe, shall be exalted. And in an other place. He that will bee greatest amongst you, let him become your seruant.

Mar. 23. The same thing aloweth Christ, when he toke a child and set him in the midst of his disciples, and said: Except ye tourn and become as childre, ye shall not entre into the kingedome of god. Likewise, what happened vnto the pharisey, in preferring himselfe before the publican. Verie this: The publican was iustified, & the pharisey counted vniust & not righteous. Therefore whosoever with this sinner choleteth him the lowest place, & knowledgeth his sinne, and asketh grace, Christ shall set him in y highest place, & geue hym euerlastinge life. Whiche god throughe Christ our sauour, graunt to vs all. Amen.

The gospell of the eightene sonday after trinity  
sondaye, Math. 22.

**B**ut when the pharisees had hearde, that he had put the Saduces to silence, they came together: and one of them which was a doctour of lawe, asked him a question, temptinge him, and saying: Master, which is the greatest commaundement in the law? Iesus sayde vnto him: Thou shalt loue thy god with all thy harte, and with all thy soule, and with all thy mynd. This is the first and greatest commaundement. And the second is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundements hang al the law & the prophetes. While the pharisees were gathered together, Iesus asked them, saying: What thynk ye of Christ? Whose sonne is he? They say vnto hym: the sonne of Dauid. He said vnto them

Deut. 6.  
Mat. 19  
Rom. 13  
Galat. 5  
Jacob. 2

hote

eightenth sondaye after Trinitie sonday.

howe then both Dauid in spirite, call him lord, sayinge: The lord sayd vnto my lord, & syt thou on my r yght hand, tyl I make thine enemyes thy footstoole. If Dauid then call hym lord, how is he then his sonne? And no man was able to answere hym any thinge, nether durste anye man frome that daye forth aske hym anye questions.

Mat. 22  
Psa. 110

THE EXPOSITION.

**F**irst, we haue in this gospell of this daye a question of the lawe, wherin is to be considered, what they be that moue this question and what their intent was. The Phariseis were the chieffest, and counted the holpest amongst the Jewes people, whiche euer boasted of woorkes, and disputed of the same. A certaine doctoure of the lawe, whome the pharisees had appointed, moued this question here, bycause they feared, lest yt shuld chaunce vnto theim, as it did vnto the Saduces: Neither was it meruaile, thoughh those iustifiers of them selues, reasoned of the greatest and chieffest commaundement of the lawe, for all their boasting was in woorkes, all theyr laboure and dyligence was to bee iustified and blessed, and all throughe woorkes. Which false opiniō was so growē & imprinted in their hartes, that the prophetes, Christ, & also the Apostelles endeouored theym selues greatly, to refozme it, but it was for the mosse parte all in bayne. Wherefoze the pharisees do here according to the comon saying, which also was vled of Christe in an other place, saying: Out of the abundance of the hart, the mouth speaketh. They vnderstode the vertue of faith, Wherefoze they must needes fall into hypocrisie, which euer is repugnāt vnto faith. And hereout it chaunced that thei so stilly wistooode

Mat. 12

v. 11.

Christ



The sermon on the

Christe, was the true doctoure of faith and truthe. They reason with Christe, but not of a good zeale, as wee maye lightly perceiue in this gospell. The text is thus. One of them a scribe, tempted him, &c. There is a difference when a mā of ignorance doth question of a thing out of a good intent and for his erudition, & whan he goth about to tempte a man,

To tempt.

For he that of a good zeale, asketh any question, he doth it to learne, bicause he is ignozant therin. And he that tempteth a man, he doth it for that intent & purpose, to trippe him in his saying. Wherefore in that the phariseis questioned not with Christ of no good intent, but for to tempt him, wee maye learne therout the maliciousnes of our nature. For that is so rooted and graste in vs, that by no meanes wee can knowledge the truthe or beleue Christe, excepte we be transformed into a new creature, thzough the worde & the holy ghoſte. For yf we wil not perpetually remaine indurate and blind, we must be pulled therfrom, and learned by the holy ghoſte.

Malice  
& wicked  
nes of  
our na-  
ture.

John. 3.

Secondarily, consioze now this question well, & also the answer of Christ. And although those phariseis did not put forth this question of a good intent, yet for all that the doctour of the law was not so styffe necked nor yet so stubbozne. Surely Chrystes answer and solution did like him so well, in so much that Christe himselle saide, that he was not farre wide from the kingedome of God, as sayncte Marke therein testifieth. The question was this. Mayster, which is the chiefeſt commaundement in the law? Wherunto Christ answered: Thou shalt loue the lord thy god with al thy hart, with all thy soule

Mar. 12

eighteenth sonday after trinitye sondaye.

soule, and with all thy mynd. And addeth: This is the fyrst and greatest commaundement. And the second is lyke vnto it: Thou shalt loue thy neighbour as thy selfe. In these two commaundements hang all the lawe & the prophetes. O what an excellent answer, if the Pharises could haue vnderstand it. For Christ reherseth not here only two commaundementes, but also teacheth that in them hange the whole lawe and the prophetes. Which muste be vnderstande in this wise. The lawe (as witnesseth S. Paule) is spirituall. that is, the lawe cannot be fulfilled with outward workes, but requireth the affection of the hart. The if the affection of the hart ought to be wholly directed to the loue of god, so that wee shuld neither cleaue to workes, nor yet to any creature, then muste I needes haue faithe, This faithe the holy ghost worketh in me throughe the worde. And when I haue this true faithe, then doo I all thyng wyllyngelye that the lawe asketh of me, and not constrained out of loue, and not for feare. And I do not onlie that the first table of Moyses requireth of me, but also I do that the second commaundeth me. For I doo beleue and trust that the lord my god is he that will saue me throughe Christ, of his great mercy and grace, without any deseruyng of my partye. Furthermore, I loue my neighbour as my selfe, for I count his pouertye, tribulation and misery, to be mine, and all that he suffereth, as thoughe I suffered my selfe. Hereout cometh, that whā I do what so euer is acceptable vnto my neighbour, and leue the thinge that is p̄iudyciall and hurtfull vnto him, then the fulfilling of the lawe

Deut. 6.

Rom. 7  
The lawe  
is fulfilled  
in the  
spirite

Faith.

v. iiii.

is ad

is adscribed vnto loue. And that mayest thou perceaue & finde in the epistle to the Romaines, where  
 Rom. 13 S. Paule wryteth, that hee that loueth his neighbour, hath fulfilled the lawe. For thou shalt not be an aduouterer, thou shalt not kyll, thou shalt not steale, thou shalt beare no false witnes, thou shalt not desier, and yf there be anye other commaundement, it is comprehended in this saying: Loue thy neighbour as thy selfe. And though the lawe bothe requireth faythe and loue, yet shal it rema-  
 neth a worde of wrath and angre, whyle she geueth me not the spirite to doo that she commaundeth. Thou wylte saye vnto me: Why then is the lawe geuen, and what is her office? I aunswere with

Rom. 3. S. Paule: By the lawe comineth the knowledge of syn. &c. and for this purpose she serueth and is necessarye. Shee bringeth me to the knowledge of imbecillitie and weakenes, peruerse and frowarde nature, synnes, which canne throughe no worke be expelled & dyuen away, so than that I by that meanes am made the apter & redyer, to hear & embrace  
 þ doctrine of Christ of the diuine grace & goodnes.

Thirde, like as we haue had in this gospell a question pertaininge to the lawe, so wee haue here nowe an other question pertaininge to the gospell. After that an answer was giuen vnto the Pharisees accordyng to their questiō, which was the first and greatest commaundement in the lawe, Christe asked them again sayig: What think ye of Christ: whose son is he? They answer: The son of Dauid. Then Christ said vnto them: How then did Dauid  
 ps. 109 in spirite, call him lord, saying: The lord sayd vn-  
 to

eigh tenth sonday after trinitye sondaye.

to my lord, Syt thou on my right hande &c. Here  
were þ pharisees taken at a baye, how crafty oꝝ sub  
tyle so euer they were. And while they were igno  
raunt therin, knew not how Christ was the son and  
the lord of Dauid, they shewed them selfe to haue  
little vnderstanding in the mystery of the gospell.  
And although the Pharisees had no vnderstāding  
therin, yet al they that will be counted christen men,  
mus̃te both know it, and beleue it. For what other  
thinge is the gospell, then a swete and comfortable  
preaching of Christe the sonne of Dauid: that hee  
for vs became man, and came into the worlde, to re  
deme & saue vs through his death & passion: And þ  
he is called (as cōcerning þ flesh) the son of Dauid,  
is for the greates & excellent promise, that was made  
of Christ vnto Dauid. So likewise we knowledgig  
him to be the lord of Dauid, we cōfesse him to be ve  
ry god & man, sent from the father into the worlde,  
that by him we shulde be saued. This so excellent a  
mystery is hidden from the Pharisees, & all that iu  
stifie them selues, but vnto vs that know & worship  
the father in Christ, & Christ in the father, it is plain  
ly opened & well known. This preaching of Christ  
that he is the sonne and lord of Dauid, agreeth wel  
with the question of the law. The lawe openeth sin,  
but it forgiueth not sinne, for that high power is on  
ly giuen vnto Christ our lord the son of Dauid. Al  
so the lawe teacheth, what we ought to do and for  
bere, but she giueth not the spirite, which canne do  
that the lawe commaundeth. Wherefoze ther belon  
geth besides the preaching of the lawe, which doth  
humiliat vs, the preaching of the sonne and lord of

Whose  
sonne  
Christ is

v. llll.

Da.

The sermon on the  
 Dauid, that is the goſpell, which may pacifye our  
 troubled conſciences, & may giue vs the holy ghoſt  
 to teach vs willyngly and for loue to do that thing  
 that god requirer of vs. Which knowledg god the  
 father graunt vs, through Chriſt our lord. Amen.

The ninetenth ſonday after trinity ſonday.

Mat. 9.

Mat. 2.  
 Luc. 5. b



Entred alſo into a ſhip, and paſſed ouer  
 & came into his owne citie. And behold, &  
 they brought to him a man ſick of the pal  
 ſy, lying in a bed. And when Jeſus ſawe  
 & faith of the, he ſayd vnto the ſick of the  
 palſy: Son, be of good cheere, thy ſinnes be  
 forgiuen the. And behold, certain of & ſcri  
 bes ſaid within them ſelues: this mā blaſ  
 phameth. And when Jeſus ſawe their

Actu. 3.  
 and. 9. f  
 Mar. 2.  
 Luc. 5. c  
 Joh. 5. b

thoughtes, he ſaid: Wherefore think ye euill in your hartes? Whe  
 ther is eaſier to ſay, Thy ſynnes be forgiuen the, or to ſay, ariſe &  
 walk? But that ye may know, & the ſon of mā hath power to for  
 giue ſynnes in earth. Then ſaith he vnto the ſick of the palſy: A  
 riſe, take vp thy bed, and go vnto thine houſe. And he aroſe and  
 departed to his houſe. But the people that ſaw it, marvelled and  
 gloryfied God, which had giuen ſuche power vnto men.

THE EXPOSITION.

**I**n this goſpel, is hadled one of & moſt pꝛinci  
 pal articles of our faith, & is, remiſſion of ſin  
 nes. Woolde god that we might learn & vnder  
 ſtand this article. For it is a neceſſary thing for vs  
 to know, how our ſynnes be forgiuen vs. Sin, is a  
 terrible word, bringing w him euerlaſtig damnaciō,  
 if we abide & perſeuer therein. Furthermoze, ſinne ſo  
 highly diſpleaſeth god, that he wold not be pleaſed  
 w no other ſatiffacciō, thā with the paſſion & death  
 of his onli ſon Jeſus Chriſte our lorde. Moꝛcouer,  
 ther is ſcarce ani other word & hath moze cōſolation  
 and

nyneteſene ſonday after Triniteſe ſonday.

A comfort in it, the remiſſiō of ſyns hath, in eſpecial,  
if we knowe frō whence it cometh, and how we may  
apprehende it. The whiche thyng we may perceiue  
in this goſpel. They offered vnto Chriſt a mā ſicke  
of the Palſey, that he ſhould heale him. But what  
did Chriſt? He knewe full well, that the diſeaſe of  
the ſoule, was muche moze daūgerous then the diſ-  
eaſe of the body. And though he intended to heale &  
take awaye the bodily diſeaſe of this man that had  
the palſey, yet he did and brought to paſſe fyrſt that  
whiche was moze nedefull & neceſſary, & afterward  
healed the body. And that is the cauſe why he is cal-  
led a phyſicion in the goſpel, becauſe he doth chiefly  
take awaye the diſeaſes of the ſoule, as he ſayth of him  
ſelfe: The whole nede not the phyſicion, but they  
that are ſicke. Wherefore he ſayd to the mā that had  
the Palſey: My ſōne, be of a good chere, thy ſynnes  
bee forgeuen thee. Here thou heareſt the name of  
ſynne, and heareſt alſo that ioyfull name of forge-  
uyng. And if diligently thou wylte conſidre who it  
is that ſpeaketh theſe thynges, thou mayſt lightly  
perceiue and ſynde what he is, that wyl forgeue vs  
our ſynnes, ſo that we knowlege and confeſſe theim  
and deſire grace, we may perceiue I ſay, that it is  
Jeſus Chriſte oure Lorde, to whom is graunted  
of God the father this power to forgeue ſynne, as  
the Angell wytnelleth, ſaying: He ſhall ſaue his  
people from their ſynne. And as wee neceſſarily  
may note and marke here, that remiſſion of ſyn-  
nes, is and cometh of mere grace, by Chriſte,  
without any deſeruyng of woorkes, ſo lyke-  
wyle it is to bee noted, howe gentely and mercy-  
fully

The diſ-  
eaſe of the  
ſoule.

Mat. 9.  
Chriſt of  
his mere  
grace for-  
geueth  
ſynne.

Mat. 1.

v. b.

fully



The sermon on the

fully Christ here in this place doth shewe him selfe. This man that had the palsey, prayeth and desireth onely for his bodily health, and Christ healeth him both in body and soule, yea, and maketh him the sonne and heyre of God, and sayth: Sonne be of a good chere. O vnspeakeable charitee, whiche can not bee expressed. O mercyfull and louyng Lorde, can there be shewed greater grace to this mā that had the Palsey? But note howe that his synnes be forgiven him double. First they be dyuē from his heart, and grace powred in it, whiche alonely God doeth, as Elaias wytnesseth sayng: I am he, that taketh away your synes, so that I wyl neuer thinke vpon them. Secondarily, forgiveness of synnes is only declared here, which if it be cōprehended with fayth, it is not without effect, for it hath both a cōmaundement of Christ, & also a promise. Whereout we may note, that if we receiue fayth thzough hearing of the woorde of God, promisyng to vs by the minister forgiveness of oure synnes, & do knowlege our offences, surely our synnes be forgiven vs. for he in that office of preachyng hath the keyes in the name of the Church, as we fynde evidently in the xx. chapi. of Ihon: Whose synne ye forgive &c. And in xvi. chapter of Mathewe, Whatsoeuer ye lose vpon earth &c. So that in any wyse we doubt not, but do cōprehend the promise of Christ with fayth. Secōdarily, we see here what another mā's faith preuaileth, & howe greatly it healeth. Andoubtedly, it healeth no moze, then y he in his prayer may pray for me, that I my selfe may attain vnto fayth, wherby I may be saued. Whiche if I do not obtain and

The syn-  
nes are  
two man-  
ner of  
wayes  
forguen.  
Esa. 34

Iho. 20  
Mat. 16

Another  
mannes  
fayth.

nyneteene Sonday after Trinitee Sonday.

and get, another mannes fayth shall heape me but  
a litle in my last ende, in the point death. Therfoze  
the gospel here sayth plainly, That Chzist sawe the  
fayth of them that bzought this diseased man. For  
surely those honest men had heard a good report of  
Chzist, and paradventure had scene also, with what  
great beneuolence and charitee Chzist had healed  
those that were diseased, haupng therby great trust  
and confidence, that he likewyse would not forsake  
them. This their great fayth & cōfidence is plainly  
expresed in that, & they were not only not ashamed  
to cary this sicke man in his bed, but also (as saint  
Marke testifieth) insomuch as thei could not come Mar. 2.  
nigh Chzist for the multitude of people, they vncou-  
uered the rooffe of the house where he was, & when  
they had made a hole, they let doune the bedde by  
cordes, wherein the sicke of the Palsey laye. With  
this fayth surely they moued Chzist to restore this  
sicke man vnto health, to receiue him, and to make  
him the sonne of God. And surely it must needes be  
that this man that had the palsey, did comprehend  
this article of remission of synne, & that with fayth,  
or els his synne had neuer been forgiven him, as  
wytnesseth scripture: He that beleueth and is bap- Mar. 17  
tized, shall be saued. He sayth not: If another bele-  
ueth for thee &c. Therfoze forasmuche as the praier  
or intercession of them that are alīue, done & made  
for other in fayth, is both a good worke and a cha-  
ritable. Let vs therfoze folowe the sayng of saint  
James, warnyng vs thus: Praye one for another, Jaco. 5.  
that you may bee saued. For true and perfect fayth  
breaketh out, and is shewed through suche good  
dedes

The sermon on the

deedes of charittie, if it commeth to passe that saint  
Gala. 6 Paule sayth: One beare anothers burden &c.

Thyrdly we see here, how y<sup>e</sup> the Scribes & Phariseis toke Christ for a blasphemour of God, and besides this, when Christ knew their thoughtes, how he answered theim. For he could in no wyse suffice this contumely and blasphemie. But consider the Scribes, forasmuche as they had red in the Prophetes, that God alonely forgeueth synne, and thinking Christ to bee but a symple man, they thought that Christ with those wordes had highly dishonoured and blasphemed God, chalēgyng vnto him the honour that belonged vnto God. Wherewith they declare and evidently shewe, that they knewe not  
Iho. 18 Christ, nor also the father, whiche wilbe knowen in Christ. It is surely true and can not be denyed, that God only forgeueth synne. But here must be considered and knowen, that Christ is very God, whiche  
Mat. 28 also hath power to remit synnes. And the same power gaue he vnto his churche, that in his name remission of synnes should be annouced vnto thende of the world. Wherfore Christ doth reprehend here the Scribes, forbecause they should comme to the true knowlege. He iudgeth their thoughtes, which was aboue all mannes vnderstandyng & learnyng. And finally, with this great miracle he declareth him selfe to haue power here vpon yearth to forgeue synne, and sayth to him that had the Dalsep: Aryse, take thy bedde and go home. And he arose and went home. But the Scribes and Phariseis remayned styll in their byndnes, and would not knowe Chyistes high power,

Therefore

twentie sonday after Trinity sonday.

Therefore it is mete vnto vs, that will be counted  
faythful men, to leaue and forlake these blynde and  
leaders of the blynd, and glorifie God with the rest  
of the people, whiche did geue suche power vnto  
men. Amen.

The gospel on the.xx. sonday after  
Trinitee sonday. Math. 22.



He • kyngdome of heauen is lyke vnto a  
manne that was a kyng, whiche made a  
marriage for his sonne, and sent furth his  
seruauntes, to call them that were byd to  
the weddyng, and they would not come.  
Agayne he sent furth other seruauntes,  
sayng: Tell them whiche are bidden: be-  
holde, I haue prepared my dynner: myne  
oxen and my fattrynges are kyled, and al  
thynges are redy, come vnto this marriage. But they made light  
of it, and went their waies: one to his farneplace, another to his  
marchaundise, and the remnant toke his seruauntes, and intrea-  
ted them shamefully and slewe them. But when the kyng heard  
therof, he was wroth, & sent furth his men of warre, & destroyed  
those murderers, and bzent by their citie.

Luc. 13.

Then sayd he to his seruantes, the marriage in dede is prepa-  
red, but they whiche were bydden, were not worthy. So ye  
therfore out into the hye waies, & as many as ye fynde, byd them  
to the marriage. And the seruantes went out into the hye waies &  
gathered together all, as many as they could fynde, both good &  
bad, & the weddyng was furnished with gesses. Then the kyng  
came in, to se the gesses, & when he spied a man, whiche had not  
on a • weddyng garment, he sayd vnto him: frende, how camest  
thou hyther not hauyng a weddyng garment? And he was euen  
speechelisse. Then sayd the kyng to the ministers, take & bynde  
him hand and fore, and cast him into vtter darkenes: there shal-  
be wepyng and gnashyng of teeth. For many are called, but fewe  
are chosyn.

Mat. 6.

Mat. 13  
and. 25.

The

THE EXPOSITION.

**T**his Gospell agreeth almoste with the multitude which is written in the fourteenth chapiter of S. Luke, of the which we haue a parte spoken of on the fyrste sondaye after Trinitye sondaye, And as the grace of the gospell is there likened vnto a supper, so is it here likened vnto a mariage, howbeit, the vnion and couplyng of Christ with the church, & in what wise he hath taken her, and married her vnto him by faith, is here more plainly and more euidently sette forth and declared by this mariage, the there, thzough the parable of þe souper. For it is true, that euen as a souper here vpon earth, is prepared and ordained for mirth and ioyfulness, so likewise there is perpetual peace & ioy in the kingdom of Christ. But in a mariage ther is not onli ioy, but the brydegrome & the bryde ar made

Gen. 2. one flesh, as þe scripture testifieth: For þe cause shal a man forsake father & mother, & stycke to his wife, & they shalbe two in one flesh. And euen likewise as þe bryde & the brydegrome ar one flesh, so shal we be in Christ one body, so that wee haue a true faith. And as a man and his wife haue al their goodes in common betwene them, so haue we likewise al that was Christes, so that we are not founde vnfaithful. To this pertaineth that S. Paule writeth to the Ephe

Ephe. 5. sians: You men loue your wiues, as Christ loued þe congregacion, & hath given himselfe for it to sanctifie it, and cleanse it in the fountaine of water, by þe word, to make it vnto him self a glorious cōgregacion, hauing no spot nor wrinkle nor any such thing,

but

twentie sonday after Trinity sonday.

but that it shulde be holy and without blame.

Secondarily, ther is commended in this gospel the outward word. wherthroughe we are called and bidden to this mariage. For euen as gorgeously as he prepared this mariage with all thinges belonging therunto, so diligently by his seruantes, he sendeth and calleth his gesses. First of al throughe the word of the gospell the Jewes were called vnto this mariage, to whome also Christ was promised, as we finde in the eightene chap. of Deutronomy. And were called also againe the seconde time, and would not yet come. For thei were so combyed with worldly thinges, that they cared not for the welthe of their soule, and therefore were forsaken and condemned, in whose place the poore Gentiles succede. And that it is here spoken, that they gathered togither al that they found both good & euell, that is not spoke that we shuld think, that the ill men for their maliciousnes, shall receiue a special reward in heauen, but that we must suffre to grow here vpon earth the tares with the good wheat, vnto such tyme, that god by Christ shall deuide the sheepe from the hyrdes, and receiue the sheepe into his kingedome.

Chydely, in that the Jewes didde contempne and dispise the woorde of god and the gospell, and dystoyed the ministers therof, wherwith the kinge being angry, sent forth his warriors, and destroyed those murtherers, and sette fier vppon their cite. These wordes declareth how hardly and withoute any mercy god shal punish them both body & soule, & al other worldly comodities, which dispise & persecute his word. Were not the Jewes punished wylke punish:

The out  
warde  
worde.

Deut. 18

Mar. 23

Mat. 25

The pun  
ishment  
of the  
Jewes.



The sermon on the

penitement: Hyther may bee referred that Christ  
speaketh in the tenth chapter of saint Mathew:

Mat. 10 If no manne wyl receiue you, nor heare your preaching, departe out of that house or cite, and shake the dust of your fete. Cruely I say vnto you, it shal be easer for the lande of Sodom and Gomorra, in the day of iudgement, then for that cite.

Fourthly, we haue in this parable, him whiche entred in wout a wedding garment, who the kyng commaunded to be bound & cast into vtter darkenes, because he could not excuse him selfe. That, that is spoken here of the wedding garment, is to be vnderstand of those that iustifye them selves. For those though outwardly they appeare to be good & holy,

The penitement of hypocrites. yet forbecause they bee hypocrites, they shal not entre with Christ into the kyngdome of heauen.

There is onely but one worke, where thzough wee are iustified and saued, whiche is the merites of Christ. And whosoever receiueth this worke with a right and vnfaigned fayth, he weareth that wedding garment, and in that great day shal he entre with Christ into his kyngdome. But without this besture of fayth, it is vnpossible to please God.

But they therfore that haue not this besture (whiche, though many bee called, yet is there but a few that hath it) they shal not haue part with Christe, but with Sathan. Whiche I praye God saue vs from, thzough Christ our Lorde. Amen.

The wedding garment.

The Gospel on the xxi. sonday after  
Trinitie sonday. Ihon. 4.

And



And there was a certaine ruler, whose sonne Mat. 9.  
was sycke at Capernaum. As soone as the Luce. 7.  
same heard ꝑ Iesus was come out of Jewry  
into Galile, he went vnto hym, and besought  
him, that he would come doune and heal his  
son. For he was euen at the poynt of death.  
Then sayde Iesus vnto hym: Except ye see  
signes and wonders, ye wyl not beleue. The  
ruler sayth vnto hym: Syr, come doune oꝝ euer that my sonne dy.  
Iesus sayth vnto hym: So thy way, thy sonde lyueth. The man  
beleued the word that Iesus had spoken vnto hym, and he went  
hys way. And as he was now going doune, the seruantes met  
hym, and tolde hym, saying: Thy sonne lyueth. Then inquired  
he of them the houre, when he began to amend. And they sayde  
vnto hym: Yesterday at the seuenth houre, the feuer lefte hym.  
So the father knew, that it was the same hour in ꝑ whych Je-  
sus sayd vnto hym: Thy sonne lyueth, And he beleeued, and al Act. 18.  
hys household.

#### THE EXPOSITION.

**F**irst, in this gospell we haue an example An exam-  
ple of im-  
perfect  
faith.  
of vnperfecte faith, which is a greate com-  
fort for vs, that at not as yet strong in the  
true faith, when we se this ruler, hauing little faith  
and yet not reiecte of Christ, but rebuked famili-  
arly, and afterwarde by the vertue of the worde,  
made stronge in the faith. Whereout we learne  
howe Christe suffereth the weakenes of our faith,  
and that wee shall not bee reiecte of him, so that  
we with like patience wil suffre his correctiō, where  
withall he rebuketh our misbeliefe, as we se here ꝑ  
that this ruler did, & perseuere euer in prayer with  
the Apostels, saying: Lorde augment and increase Luce. 15  
our faith. And that this ruler had litle and no per-  
f. i. fecte

fect faith, it is euident, in so much that he prayeth  
 & desired Christ, to go doune with him to his house  
 and heale his sonne. For a true faith and a perfecte,  
 wolde haue spoken lyke the euangelical Centurio,  
 Mat. 8. saying: Lorde, speake but a word, and my child shal  
 be hole. Whiche Centurio beleued, that so greate  
 myghte and power was in goddes worde, that by  
 the same, Christe not being present, the chyld shuld  
 haue beene healed. Wherfore he regardeth and lo-  
 keth only to the worde, for as much as he knoweth  
 very well, that the childe shulde be made hole. In  
 what maner of wise shal we now be made hole, whe-  
 ther we be diseased in body or in soule, if we do not  
 regarde & haue respect to this worde: Dauid saith:  
 ps. 106. He hath sent forth his word, and hath healed them.  
 But in these thinges is this ruler as yet ignorant  
 Job. 11. & also did not perceiue that which Christ spake: He  
 that beleueth in me, shall liue, though he were dead  
 already. Wherfore he despereth Christ once and a-  
 gain, that he would vouchsafe to come home into  
 his house. And as Christ doth not reiecte this man,  
 weake in the faith, beyng not as yet perfecte, so like-  
 wyle wee shall not dispaire, though wee feele lyke  
 weaknes in vs, but suerly hope in Christ that is so  
 mercifull, and wyl beare and suffre our weaknes vn-  
 to such tyme, that through his word and holy ghost  
 we shall be brought vnto more perfection.

Fayth  
 muste in-  
 crease

Secondarily, we see here how faith muste euer  
 augment and increase. No doubt this ruler hath  
 faith, though it be not hole and perfecte. Hee true-  
 lieth in the goodnes of Christ, and beleueth that he  
 is redy to helpe euery bodye, and that he is a moste  
 gentle

gentle & a meeke lord. Or els why shuld this ruler hearing Chyristes comyng out of Iury into Galile, come vnto Chyrist to aske grace? It must needes be, that he here had a good hope in Chyrist, But in this he failed, bicause he thought that Chyristes person must needes haue been ther, if his sonne shuld haue been healed. For as yet he did not vnderstand, what power & word of god had. Wherfore his faith must needs be encreased and augmēted. For it is not sufficient, & I beleue only, that Chyrist wil be my merciful lord, & ready to help me, without I beleue also that he can do it, yea that he can doo it only with a word, though he were not personalli present. And further also I muste beleue, that in what so euer trouble I am in, my helpe must come from god, though al things seemed to be against me. But this is a high conuince which euery body knoweth not. Yet did that good Abraham learne it, of whome S. Paule sayth, that he beleued vppon hope, where nothinge was to hope, that he shuld be a father of many people. This knowledge, in so muche that it was vnknewe vnto this ruler, Chyrist instructed him friendly, and with a soft & a gentle fashion, bringeth him vnto the true & perfect faith. And he doth rephēd him, bicause he wold not be cōtent with a word, but was one of those, that seeketh signes & myracles. as though he wold say: For to seek signes & myracles, & not to be cōtent & trust to the word, is a token of infidelitie. Therfore take thou heed, that thou apprehend the worde, for there shall none other token be geuen to this aduouterous generaciō, thē & tokē of Jonas the prophete. No, after this sort was this

Rom. 4

1. Cor. 1

Mat. 12

The sermon on the  
 ruler rebuked. Thus whā he was yet lacking true  
 faith, and did not cease praying Christ, that he wold  
 vouchsafe to go with him befoze hys sonne dyed,  
 Christe did not only speake in his eare, but also in  
 his hart, saying: Go thy wayes, thy sonne is a liue.  
 But what doth the Euangelist adde vnto it: He be-  
 leued those wordes &c. Here thou hearest, that hee  
 that afoze was vnperfecte and weake in faith, now  
 hath a stedfast faith & beliefe. By whom: by Christ.  
 which through hys word & spirit, yf we do increase  
 in the knowledg of god, dayely dothe and wil help  
 vs. Hyther maye bee referred the saying of Saint  
 Paule in all his Epistoles, where hee prayeth and  
 wysheth, that the faithfull myghte growe and in-  
 crease in faythe, and in the knowledge of god.

Dothe  
 much we  
 ar heard  
 in our  
 prayer.

Thirdely, we see in this gospel, that we are not  
 hearde further, then in those thinges that pertaine  
 to the health of our soules. For Christe although  
 he was desired of the ruler to go home with him, yet  
 for al þ, he went not but denyed him the same, wout  
 doubt for that intent, that when he shuld pceiue his  
 son to be made hole by the word, he shuld hereafter  
 so muche the moze cleaue to the same word, & learne  
 therw to be content. And though Christ heareth vs  
 no further, then in those thinges that pertaine to þ  
 glozy of god and our saluacion, yet neuertheles we  
 ought stil to be diligent in prayer without ceasing  
 for bicause that the holy spirit it selfe (although we  
 know not how & what to pray) maketh intercession  
 myghtely for vs with vnspeakable syghynge. Un-  
 to vs therefore is made a promise that what so  
 euer wee desier in CHRISTES name, shall bee  
 gyven

Rom. 8.

twenty and one sonday after trinitysondaye.

geuen vs. Wherfoze if our praye pertaine to the  
saluacion of our soule, we as sure thzough promise,  
to obtaine it, as Sainct Paule saith: All the pro- 2 Cor. 1.  
mises of god are yea in him, and are Amen in hym,  
to the praise of god by vs. And if wee desier anye  
thinge, that is both contrarie to the glozy of god,  
and against our saluacion, and if we be not heard, it  
is for our wealth, and it is so meete that we be not  
heard. For it is better not to be heard in our praye  
and receiue therewith saluacion, then to obtain our  
petition and owne wyll, in thinges beinge to our  
damnacion. Of this mynd was also S. Augustine  
And this is the cause, that we are taught to praye  
in the lordes praye: Fiat voluntas tua, Let thy wyll Mat. 3.  
be fulfilled. Both not the lepre praye on this wise:  
Lord, and thou wilt, thou maist make me hole: He  
prayeth for health, but in suche wise, that the thing  
whiche hee despereth, bee neither againste God,  
nor the saluacion of hys soule. And so lyke-  
wise oughte wee to praye, that what so euer we  
desper, shoulde bee referred vnto the wyll of God.

Fourthely, wee see in this gospel, that signes Miracles are testimonials of the word  
and myracles are testimonials, wherewith was con-  
firmed that the word came from god, and to be his  
woorde. And also thzough myracles, menne are  
alured vnto faythe. But wee do not speake here,  
of those signes and myracles, whiche happen af-  
ter a doctrine once taken, receiued and confirmed  
but of those myracles whiche approue euery new  
doctrine to be of god. As we see in the second book  
of Moyses, that the lawe was stablished by and Exo. 17.  
thzough many signes and myracles. And if a false



Mat. 13.

2. Pet. 2.

Mat. 12

Joh. 14

prophete had come, and taughte contrary to that  
 lawe, (as often times god suffereth vs to be temp-  
 ted) and had approued it with miracles, yet ought  
 we to geue no faith to suche prophetes. As wee see  
 lyke wyse in the gospell, whiche was preached by  
 Christ in the world, after the abrogacion of the law,  
 and approued throughe so manye myracles, that  
 no doctrine, (yf it bee contrarie to that) oughte  
 to be receiued, though the false prophetes shewe  
 neuer so greate myracles. For in the begynnyng  
 by Christe, and after throughe the Apostels, hath  
 the gospell bene sufficiently approued, and he that  
 nowe seeketh any more signes or myracles, let him  
 heare this sentence: This aduouterous generacion  
 seeketh signes &c. Wherefore tokens and myracles  
 whiche were doone in the beginning of the gospell  
 by Christe, bare witnes vnto the worde, that it was  
 of god, and was the truthe. The worde that Christ  
 spake here to this Ruler, which was, So thy waies,  
 thy sonne lyueth, is approued by a token, insomuch  
 that the seruantes come and shewe the maister, at  
 what hower the feuer had left his sonne. And more  
 ouer, through this miracle they were all alured vn-  
 to the faith, as the Euangelist declareth it.  
 Hither pertaineth, that Christe spake in the four-  
 tenth chapiter of S. John, saying: Beleue me, that  
 I am in the father, and the father in me. Or els be-  
 leue me, at the leaste for the woorkes sake. Out of  
 all these thinges, yt appeareth, why in the begyn-  
 nyng of the gospell, were doon so diuers and many  
 myracles. God graunte vs the true knowledge  
 of his holy worde. Amen.

The gospel on the .xxii. sonday after  
trinitie sonday. Math. 6.



Heretofore is the kingdome of heauen like  
ned vnto a certayne manne that was a  
kyng, whiche woulde take accomptes of  
hys seruauntes. And when he had begon  
to recken, one was brought vnto hym,  
whiche ought hym ten thousand talentes,  
but for as muche as hee was not able to  
paye, hys lord commaunded hym to be  
solde, and hys wyfe and chyldren, and all  
that he had, and payement to be made. The seruaunt fell downe,  
and besought hym, saying: Syr, haue patience w<sup>th</sup> me, and I  
wyl paye the all. Then hadde the lord pitie on that seruaunt,  
and loosed hym and forgau<sup>e</sup> him, the dette.

So the same seruaunt went out, and founde one of hys fe-  
lowes which ought hym an hundred pence, and he layd han-  
des on hym, and tooke hym by the throte, saying: Pay that thou  
owest. And his felowe fell downe; and besought him, saying:  
Haue patience w<sup>th</sup> me, and I wyl paye the all. And he would  
not: but went and cast hym into prison, tyl he shulde pay the de.  
So, when his felowes sawe what was done they were very so-  
ry, and came and tolde vnto their lord, all that had happened.  
Then hys lord called him, and sayd vnto hym: O thou ungra-  
tious seruaunt, I forgave the all that dette, when thou desiredst  
me: shuldest not thou also haue had compassion on thy felowe, e-  
uen as I had pitie on the? And hys lord was wroth, and deli-  
uered hym to the saylers, tyl he shulde paye all that was due vnto  
hym. So • lykelike shal my heauenly father do also vnto you,  
if ye from your heartes forgive not euery one his brother their  
trespasses,

Jacob. 2  
Mat. 6.  
Mat. 11

THE EXPOSITION.

**T**he summe of this gospell is, that by grace We are  
our sins are forgiven vs, wherfore we like bound to  
kepe the  
wise at bound, to forgive our neighbour their offe-  
ces

p. liii.

The sermon on the

comau- ces done vnto vs. But forasmuch as it is wytten  
demeres here goodly in order, in what wise a manne is iust-  
of god. fied, therefore diligently we shall entreat of every  
parte therof, as yt stonodeth.

Firste, we heare in this parable, a certaine part of  
the lawe. There is no man vnder heauen, but is  
bounde to obserue the lawe, and yet neuertheles  
is a transgressour therof, in especiall if god woulde  
contende with vs in iudgement. For how shulde a  
man here be iustified through his workes, yea though  
he had doone outwardly all that were commaunded  
hym: It must be fulfilled and done with al thy hart  
with al thy soule, and with all thy might, according  
as god hath commaunded it. And forasmuche as the  
saintes and the elect of god, often times do stumble  
here & offend, and haue need to praye vnto god, for  
to obtayne forgiveness of their sinnes at all houres,  
how shall an ypocrite then be iustified before god,  
through his workes: For the prophete Dauid did  
not pray without a cause, when he said: Lord enter  
not into iudgement with thy seruaunte, For in thy  
syght shall no man liuing be saued. And in an other  
place, he saith: Blessed are they, whose vnrigh-  
teousnes is forgiven, and whose sinnes are couered. Ble-  
ssed is that man, vnto whome the lord imputeth no  
sinne, in whose spirite ther is no guile. Wherefore we  
must needs say, that we all are this kings detters.  
that is, we be al sinners. For els how can my sinnes  
be forgiven me, without I felt them and knowled-  
ged them: Yf thys phylicion Christ, shall be profita-  
ble vnto me, so must I needs knowledg my deadly  
sickenes & infirmitie. And also, yf I shall know my  
sinne

the twentieth sonday after Trinitie sonday.

synne and debte, so must this kyng byng furth his reckenyng booke, whiche is the lawe, wherein my synnes & trasgressiōs be noted, to shew me thesame, to the intent that I may meke my selfe, & aske mercy, where at the last I fall doune prostrate befoze his feete, and knowlege my selfe a very debter.

Secōdarily, after that this seruant was brought vnder synne, and had knowleged himselfe a debter, the parable sheweth in what wise he was released & discharged therof, whiche was through mercy and grace. For thus goeth the text. Then had the Lord pitie on that seruant, and discharged him, and forgave him the debt. This seruant promised to paye it all (as troubled consciences are wont to do) but the kyng knewe well that it was impossible for him to doo. Wherefoze he discharged him, and forgave him of very pitie and mercy, the debt frely. Out of all this we must learne, from whence forgeuenes of synnes comineth. For remission of synne standeth not in workes or in any deseruyng, but is graunted and geuen vs frely by Christ, of mere grace & mercy. For why would this kyng haue had mercy of this seruant and forgeue him, if he had had wherewith to paye? But truely, reason and the fleshe vnderstandeth not this, nor comprehendeth it, but goeth aboute to byng this thyng better to passe through workes. Surely there is contencion and strife throughout all the worlde of this one article. The worlde will not permit and suffre, that Christe is true herein and yet notwithstanding reason shall here bee confounded, and Christe shall be true, or els wee certainlye shall be dampned euerlastyngly. For

Through  
grace are  
our synnes  
forgiuen  
vs.

Forgiue-  
nes of  
synnes.

thou must needes bee sure and certaine, if you wyl  
be saued, that thy synnes bee forgiven thee. And  
thou canst neuer bee sure of this article, if thou do  
leane and haue confidence in woorkes or merites.  
Wherefore, if thou desirest a peaceable conscience,  
thou must comprehend the great grace and mercy  
of God in Christe, and that through fayth. And if  
thou dost perceiue this, thou hast on thy syde the  
holy Gospel, that euery where ascribeth remission  
of synnes vnto the grace of God, & not to thy wo-  
kes. **Ihon. 1.** Wyl not saint Ihon Baptist declare euident-  
ly, that Christ was the Lamme of God, that taketh  
away the synnes of the worlde? Now then, if Christ  
taketh away synne, through his owne merites and  
deseruyng, how can our woorkes do it then? Further  
**Act. 4.** more thapostles teacheth vs so likewise in þe Actes,  
where they treat of this article, & say: There is no  
other name geue to mā wherin we must be saued &c.  
And here on this parable we haue, howe the kyng  
of great mercy and compassion forgauē this debt.

Thirde, this seruant should haue been myndful  
of the great benefite whiche was shewed vpon him,  
and by right should haue had pacience with him  
that was in his debte, forasmuche as sayth, whiche  
comprehēdeth remission of synnes in Christ, is euer  
wont accustomed to come vnto light and breake  
furth through charitee. But as an vnthankfull, &  
forgetfull man of suche great goodnes done vnto  
him, he would haue no pacience with his companiō  
whiche ought him an hundred pence. Both this  
mā seme vnto the a christiā mā, although his synne  
afoze was dmittēd him? No surely. For a christiā  
man

ma knoweth, that of mere grace through Christ, his  
synnes bee forgiven him: and knoweth also that in  
like maner he should handle his neighbor. Ther-  
fore in that I appzehende forgiveness of synne by  
fayth in Christ, and for Christes sake serue and for-  
geue my neighbour, in so doyng and cōtinuyng in  
the same I am a christian man, whiche if I do not,  
I am no christian man. For the scripture witnesseth  
that all the lawe and the Prophetes hang and con-  
sist in the loue of God and my neighbour, as in two  
of the p̄ncipal cōmaundemētes. Wherfore Christ  
in another place saith: Forgeue, and you shal be for-  
geuen. Whiche thou mayst not vnderstande, as  
though thou couldest deserue remission of synnes  
through thy forgeuyng. The fyrst part of this know-  
lege, is the preaching of repentaunce, declaryng  
vnto the, what thou oughtest to do with thy neigh-  
bour, namely to forgeue him. And the second parte  
is a promise, that thy synnes shal be forgiven the in  
Christ, by grace and mercy. And hereto pertayneth  
our dayly prayer, wherein we say: Remitte nobis de-  
bita nostra &c. Forgeue vs oure dettes, as we for-  
geue oure detters. Wherfore if thou haue plea-  
sure to do good workes, to testifie by charitie that  
thy fayth is a right & a true fayth in Christe, serue  
thy neighbor, as God by his sonne hath serued the.  
For by this shall euery man knowe, that ye are the  
disciples of Christ, if you haue loue one to another,  
as Christ sayth in the xiiii. chapter of Ihou.

Fourthly, we see in the fourth part of this parable  
howe God shall punish the those that leaue & departe  
from the fayth, & forget the charitee and loue, that  
they

Mat. 22

Luc. 6.

Iho. 14

The pu-  
nisher



The sermon on the

of those  
that do  
fall from  
sayth.

they owe to their neighbor. For as soon as the kyng  
had heard howe extremely the seruaunt, to whom  
he had forgeuen his debt, had handled his compa-  
nion, he was very wrothe. Wherefore he called him  
before him, and rigorously rebuked him, and deli-  
uered him to the paylours vntill he payed all that  
he ought. This worde, vntill, signifieth here, tyme  
without ende. As though the kyng would saye. Of  
my great mercye and grace I forgaue thee all thy  
synnes, that thou being myndefull of this great  
benefitte, shouldest haue likewise hadled thy debter.  
But forsomuche as thou arte so vnthankfull, and  
hast vtterly forgotten charitee, thou shalt be damp-  
ned euerlastyngly. Out of all these thynges con-  
sider, howe euery thyng ought to bee done in the  
kyngdome of Christ. First we ought to knowlege  
our selfe to be synners, and that we cannot be iust-  
ified in the sight of God by workes. And that is the  
first parte of this parable. Secondarily we must  
knowe, that oure synnes bee forgeuen vs of grace  
through Christ, and that teacheth the second parte  
of this parable. And thyrldy wee are here taught,  
that when we haue receiued remission of synne by  
sayth, it is needefull that we by charitee testifie to  
haue this sayth. Fourthly, wee bee here taught,  
that if wee do not these foresayd thynges, wee shall  
be dampned without mercy, & that is the last parte  
of this parable. Geue thanks vnto God.

The Gospel on the xxiij. sonday after  
Trinitee sonday. Mathe we. 22.

Then



Then went the Phariseys, and toke counsell howe they might tangle him in his wordes. And they set out vnto him their disciples with Herodes seruantes, saying: - Master, we knowe that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not the outward apperaunce of men. Tell vs therfore: Howe thinkest thou? Is it lawfull that tribute be geuen vnto Cesar or not? But Iesus perceiuyng their wickednes, sayd: Why tempt ye me ye hypocrites? Shewe me the tribute money. And they toke him a penny. And he sayd vnto them: Whose is this ymage and superscription? They say vnto him. Cessars: Then sayd he vnto the: Deue therfore vnto Cesar, the thynges that are Cessars: and vnto God, those thynges that are Gods.

Mat. 12

Luc. 20.

Mat. 17  
Ro. 13.

#### THE EXPOSITION.

**W**E haue in this Gospell a very subtil and crafty inuented question of the Phariseys, wherewith they went about to take Christ in some terry, in his wordes, wherby they might haue brought him in some slander. Whiche question diligently considered, we shall fynde, that the children of this worlde in their kynde, to bee no fooles, but neuerthelesse, their wysedome, craft, & subtiltie euer beyng clothed and myxt with great maliciousnes and blyndnes.

Therfore fyrst of all the Phariseys tooke counsayl, But at what thyng? Certainly of an euil matter. For when they could fynd no occasion nor meanes wherby to hurt Christ, they toke counsayl and with one consent did all agree & determyne to take & trippie Christ craftely in his speakyng. Whereout we may consider the Phariseis to be of that sort, of whom

The sermon on the

whom the Prophete Dauid had befoze spoken, say-  
 psal. 2. yng : The kynges of the yearth stande bp, and the  
 rulers are come together, against the Lorde and a-  
 gainst his annoynted. But whereof do they treat  
 in their counsaile, and what do they conclude: They  
 conclude to sende their ministers with thofficers of  
 kyng Herode, to aske and demaunde of Christ, whe-  
 ther it were mete to pay tribute to the Emperour, or  
 not. For herein he was constrained either to say yea,  
 or nay. If he had sayd no, it was not lawfull to paye  
 tribute vnto theemperour, straight were the officers  
 ready to accuse him befoze Herode as a sedicious  
 person. And if he had sayd and affirmed, that they  
 should haue payed tribute, then should he haue lost  
 the fauoure of the people, because he spake against  
 the liberty of the Jewes, & so beyng out of fauour &  
 in great displeasure, thought by that meanes he  
 might be deliuered into their handes. This was a  
 subtile, deceitful, & deuillish pollice. And without  
 a christian mā had not the wisdom of Serpētes,  
 whiche was commaunded also to þe Apostles to haue,  
 who could withstand suche subtile objections: Here-  
 out it cometh, that whiche Dauid the Prophet com-  
 playneth of these wicked persons, sayng: Lo, they  
 haue bent their bowes, & made ready their arrowes  
 in the quier, þe they may priuily shote at the, which  
 are true in heart. So likewise do these Phariseys  
 here, they go to counsel howe they might take Je-  
 sus in his saynges, & euen the same that they conclu-  
 ded, they commaund their disciples, instructyng the  
 how & what they should say vnto him, namely this:  
 Master, we know that thou art true, & teachest the  
 way of God truly, & carest for no man. For thou re-  
 gardest

The  
 wisdom  
 of the  
 serpētes  
 Mat. 10  
 psal. 20

regardest not þ outwarde apparance of men &c. Howe  
 goodly are these wolues drest with shepes garment:  
 They cal Christ a maister, & al for to constrain him  
 with suche flatterynge wordes to make answer vnto  
 them, yet be not they of suche disposicion to become  
 his disciples, although ther had been taught neuer  
 so much goodnes vnto thē. Furthermoze thei adde  
 that he is true, & teacheth the worde of God truely.  
 This is not euil spoken of Christe. for he teacheth  
 not only Gods worde truly, but also he is the truth  
 himselfe. And this is required of al preachers, that  
 they so endeuor them selves, þ these wordes may be  
 truly spoken of thē. for it is our office to be true, &  
 to teache Gods word truly. Furthermoze that thei  
 say: Thou carest for no mā, nor regardest þ outward  
 apparance of men, pertaineth vnto vs also. for the  
 truth is not to be hidde for no mans pleasure, but  
 faithfully to bee preached & taught, yea although  
 his destructiō shuld folow & shoulde be put to death  
 as S. Ihon Baptist was. And although Christ is  
 excellently described vnto vs by these wordes, yet  
 they þ were sent did speake it, with a false fainyng &  
 dissembling heart. Wherout we may learne the dis-  
 posiciō of those hypocrites, which persecute þ word  
 of god. Thei omit þ head & the principal of þ thing,  
 and byyng in vnprofitable questions. They speake  
 nothing with þ heart, But whatsoeuer thei speake,  
 is for that purpose, that they may take and trypp the  
 innocētes and good men in their comunicacion.

Secondarily, after that the Phariseys had put  
 furth their subtill deuised question, & Christ kno-  
 wyng that thei did it to tempt him, so he did answer  
 them, that it was not spoken in bayne of the wyse  
 man

The sermon on the

Mat. 23. man, sayung: There is no wyle doine, there is no vnderstandyng, there is no counsaill against the Lord. Therfoze he calleth them hypocrites. And that they might wel vnderstand, that he knewe their malicious thoughtes, he added: Why do ye tempte me? Whiche wordes by right shoulde haue reuoked the Phariseys and the ministers from their maliciousnes and deceit, and caused them to haue amended their liues. But they were blynde & remayned still blynd. Yet notwithstanding, Christ bad them to shewe him their tribute money, and sayd: Whose is this ymage & superscription? They sayd vnto him: The Emperours. Then sayd he vnto them: Geue therfoze vnto the Emperour that, whiche is the Emperours, and geue vnto God that whiche is Gods. As though he would saye: Forasmuche as you are come therto, that for your synne you are brought vnder the yoke of the Emperour of Rome, you must nedes geue, as vnto your head & highest lord here vpon yearth vnder God, that whiche belongeth vnto him. Here is to be noted, y difference that Christ maketh betwene the kyngdome of God and this worlde. For he doth not onely approue and allowe this high power and pollicicke life, but also confermeth it. For the kyngdome of God or of Christ, is spiritual, whiche consisteth in the spirite, sayth, and truth, wherfoze it commeth not with outward doynge, but it must be inwardly in vs. Now because that it is a spiritual kyngdome, God requirereth and will be worshipped in spirite, and in the trueth, as Christ sayth in the fourth chapter of sancte Ihon. The true worshippers shall worship the father in spirite

The kyngdome of Christ.

Luc. 17  
Ihon. 4

spirite and in truthe. But to worſhip God in ſpirite  
 and truth, is, to loue him with all thy heart, with Deut. 6.  
 all thy power, and to truſte in him. For ſuche fayth  
 and loue, geueth God his honoz, and kepeth his cō-  
 maundementes, as Chriſt ſayeth in an other place:  
 He that loueth me, ſhall keepe my woorde. Where- Joh. 14  
 fore, when I put my whole truſte in god the father,  
 through Chriſte, and loue him aboue all creatures,  
 then doo I giue god that pertaineth to god, and  
 pull from him none of his honour. And herevnto  
 pertaineth the fruteful admonicion of the prophete  
 Dauid, ſaying: Aſcribe vnto the Lorde O pee Pſal. 118.  
 mighty, aſcribe vnto the Lord worſhipp & ſtrength.  
 And contrary wiſe, the kyngdome of the Emperour Caſars  
 is worldly, it is viſible, in the which the Emperour kinged  
 him ſelfe gouerneth and beareth rule mightely  
 with hys lordes and pynces, as the ſcripture wit-  
 neſſeth in an other place, ſayinge: The kynges of Luc. 22.  
 the worlde haue dominion ouer the people, and  
 they that beare rule ouer them, are called gracious  
 lordes. Neuertheles that kingdome is of god, and Rom. 13  
 ſtabliſhed by goddes ordinaunce, in ſuche wiſe, that  
 he that reſiſteth this ordinaunce, reſiſteth god him  
 ſelfe. Thinkeſt thou, that pynces and greate lor-  
 des in the ſcripture, are called goddes in vaine and  
 withoute a cauſe: For if they bee goddes, and are Pſa. 81.  
 made by god partakers of his magnificence, then  
 muſte they needes be in goddes ſteed, whole roome  
 they beare. Therefore, ſeyng they rule in gods ſteed  
 it is both meete and conuenient, to giue theim that  
 wee are bounde to giue theim. But what are thoſe  
 thinges: S. Paule ſetteth them furthe, and ſayth:



The sermon on t he

Ro 13. Geue vnto euery man his dutie, Tribute, to whom tribute belögeth, Custome, to whō custome is due, feare, to whom feare belongeth, honour, to whom honour pertayneth. Here thou hearest what þ art bound to geue vnto highe powers. But paradu-  
 17. 202. ture thou wilt say: Shall I geue obedience vnto a tyrant & an vngracious pynce o? Lord? Yea truly, thou art bound both to geue & obey him. For what hast thou to do with his tyranny? If the magistrate doth naught & contrary to equitie, he hath a iudge, whom he must answere in that appointed day.

Judgement is not here graunted vnto thee, except he constrayneth thee to do any thyng against God.  
 Act. 5. Then thou mayst say with the Apostles: We ought more to obay God, then men. But if he cōstrayneth the do nothyng against God, then hast thou here the sentence of Chyiste: Geue to Cesar that belongeth vnto him, and to God, that is Gods. Whiche answere is so good and godly, that they that were sent of the, Phariseys meruailed at it. And for because they could say nothyng against it. They wit their wayes. God graunt vs his grace.

The gospel on the. xxiii. sonday after  
 Trinitee sonday. Math. 9.

Mar. 5.  
 Luc. 8.



Mar 5.  
 Luc. 8.  
 Luc. 15

Whyles he thus spake vnto them. beholde there came a certaine ruler, & worshipped him, sayng: My doughter is euen now diseased, but come and lay thy hand vpon her, and she shall lue. And Iesus arose & folowed him, and so did his disciples. and behold, a womā which was diseased with an issue of bloud xii. yeres, came behynd him, and touched the hemme of his vesture

xxlii. sondaye after Trinite soday.

besture. For she sayd within her selfe: If I may touche but euen  
his besture only, I shalbe safe. But Iesus turned him about, &  
when he sawe her, he sayd: Daughter be of good comforte, thy  
fayth hath made the safe, and the woman was made whole, euen  
that same tyme.

### THE EXPOSITION.

**W**E haue two examples of fayth in this Gos-  
pel. One in the Ruler that came to Christ  
to get helpe for his daughter, whiche Ruler  
saint Marke calleth Jarrus. And another in the  
woman that was diseased with a bluddy fluxe, and  
healed by Christ. In this woman was a perfectte  
fayth, but the rulers fayth as yet was not perfect,  
but weake.

First, it was a point of fayth in this ruler, be-  
cause he beleued that Christ could rayse his daugh-  
ter to life, though she were dead: wherewith he con-  
fesseth Christ to be God, and a Lorde ouer life and  
death. Then if Christ bee a Lorde ouer death, he  
must nedes bee a Lorde ouer synne (forasmuche as  
Adam thzough his synne, brought death into the  
worlde) and suche a Lorde, bothe of death and of  
synne is he, that both death and synne by his death  
he hath overcome, abrogated and taken away. But  
howe and to what purpose? That they shoulde haue  
no power to cōdempne vs that beleue in Christ. For  
vndoubtedly, we can not liue without synne, whyle  
wee bee in this mortal life, as it is written: All iust  
man falleth six tymes in a day, & ryseth vp againe.  
But if synne (so that we beleue) shal haue no power  
ouer vs, nor cōdempne vs. Likewise, although  
this

310.24  
Rom. 6.

The sermon on the

**Jho. 11.** this naturall death is not cleane taken awaye, yet is it so ouerthrowne, that it is no more dampnable vnto vs, but is the beginnyng of the true & princypal life, as Chyrist saith: He that beleueth in me, shall not dye euerlastyngly. This must wee surely holde fast if we will be chrystian menne, That is, we must beleue, that by the death and bloud of Chyrist, wee are deliuered from synne, death, deuill and hell, so that we perseuer in a true fayth, we shall haue euerlastyng life thzough Chyrist. And this beleueth Iayrus partly. But in asmuche that he beleueth not that Chyriste by the might & power of his worde could make whole his daughter, except he had been personally p̄sent, we must nedes confesse that his fayth was imperfect. But what shall we say of the fayth of this woman? She surely had so great confidence in Chyrist, that she concluded by her selfe, that she should bee whole, if she might touche only the hemme of his vesture. Not that the vesture dyd make her whole, (for as S. Marke sayth, he felte great vertue go from him, and speaketh nothyng of the vesture) but only the great fayth that she had in Chyrist. Wherefore Chyrist highly prayseth and commendeth h̄r fayth of this woman, sayng: Doughter be of good comforte, thy fayth hath made the safe. Lo, there thou hast an example both of perfect and vnperfect fayth.

Secondarily, we see in this gospel howe frendly and familiarly Chyriste suffered the weakenes and imbecillitie of this Ruler, and with the miracle done vnto the woman, augmentyng and byynyng him to moze perfect fayth. For he sheweth himselfe willingly

lyng at y desire of Iayrus, & foloweth him straight  
 wayes home, declaryng with his dede that whiche  
 he had taught befoze, sayng: Come to me al ye that  
 labour and are laden, & I wyl ease you. But what  
 happened in the way? Beholde, a woman that had  
 been diseased xii. yere with an issue of bloudde, hol-  
 dyng her peace, by fayth gat and obtayned health.  
 She had determined also by her selfe, that in hol-  
 dyng her peace, and in silence, would haue gone  
 home againe. But as a cittle buylded vpon an high  
 hyll, can not be hyd, so likewyse it was neither mete  
 nor yet conuenient, that suche great, high, and ex-  
 cellent fayth, should be hyd. And dothe not Christe  
 say in the Gospell: There is nothyng hyd that shall  
 not bee openly shewed, and nothyng secreete that  
 shall not be knowen? So likewyse he wyl, that the  
 fayth of this woman should be manifest & brought  
 to light. And enquireth and sayth: Who hath tou-  
 ched me? The Apostles ignoraunt of this miracle,  
 answered him and sayd: The people thruste thee.  
 But the woman feared and trembled, for she knewe  
 what was done in her, came and fell doune befoze  
 him and tolde him the whole truth. Wherin Christ  
 commendeth her fayth befoze al the people, not on-  
 ly that this should bee an example for the people to  
 folowe, but also to strength Iayrus fayth, that he  
 should not doubte, but that suche benigntee and  
 mercy as was shewed vnto this womā, should like-  
 wyse bee shewed vnto his daughter. Could Christe  
 behaue him selfe moze gentely, or bee indued with  
 greater loue, mekenes, pitte and mercy? He decla-

Mat. 11

Mat. 5.

Mat. 10

The sermon on the

reth with the very deepe, that he can helpe and succour vs in all trouble & necessitee, yea in the point of death, and is ready and willyng therto. But we of our nature are so indurate, deaffe and blind, that we wil neither with holsome doctrin and teachyng, no; yet with miracle be moued vnto fayth. Cruell it is to be feared, lest we take and receiue like ende with the styffe necked and blynde Jewes. For wee can not excuse oure selues, but the same that was spoken vnto the Jewes, might likewise be spoken vnto vs, where Chyriste sayd: **Ioh. 15.** If I my selfe had not come and spoken vnto theim, then should they haue had no sinne. Is not Chyrist come thzough his gospel, and hath shewed the same? Do we not heare his woꝛde dayly; but when do we heare y<sup>e</sup> same for any amēdement of our life? I pray the take it once to heart, and remembꝛe the goodnes, frendlynnes, & inpldenes of Chyriste, howe louyngly thzough his woꝛde and miracles, he intysleth & allureth vs vnto fayth. Howe familiarly he taketh and suffereth our imbecillitee and weakenes, and howe frequently he desireth vs to be iust and blessed. Let these thynges so moue vs, that by the meditacion hereof, we may not only encrease in fayth, but perseuer in the same, and therby get euerlastyng saluacion.

Chyrdly wee see in this miracle, howe the wooꝛkes of Chyriste are counted and adiudged in the woꝛld for foolishenes, yea and are skozned and dispised. For Chyrist sayng: The mayd is not dead but sleapeth, what did they but laught him to skorne?

Doest

Doest thou not thinke it a miserable thyng, that  
the creature shuld scozne his maker, creatour of all  
thynges: That vngacious and blynde fleshe, ston  
deth well in his owne conceite, and thinkinge him  
selfe to haue done a highe feate, when it doth bothe  
scozne, deride, and blasphem the doctrine, woꝝkes,  
and myꝛacles of Chꝛiste, yꝛ his harte in his bodye  
laughed at it. But what get they thereby: Herken,  
The people is put forth, that they shuld not be pre  
sent, at the rayſing of this dead vnto lyfe. Lo, so it  
goeth with them, that scozne and dispise the gospel  
of Chꝛist, that god giueth theym by vnto shameful  
lustes, and blyndeth their foolishe hartes, so that  
they shal neither se noꝝ vnderstand the great misfe  
yre of the death and resurrection of **CHRIST**, but  
shal be euerlastingly dampned. Here vnto is to bee  
referred the saying of Dauid the pꝛophete, saying: **Psal. i.**  
Blessed is the man, that goeth not in the counsell  
of the vngodly, that abideth not in the way of syn  
ners, and setteth not in the seate of the scornfull.  
But delyte th in the lawe of the loꝝde, and exerci  
seth himselfe in his lawe, bothe daye and nyghte.  
Scorners calleth Dauid here all those, that thyn  
keth all to be both foolysnes and trifles, that god  
hath spoken and doone. And hee counteth theym **Scor  
ners.**  
blessed, that medle not and haue nothinge to doo  
with suche scorners. Out alas, howe full is the  
worlde now a dayes of suche scorners: They bee  
counted gloꝝious and goodly felowes in this world  
whiche scozne, dispise, persecute and blasphem  
p.iiii, the



The sermon on the

the woorde of CHRIST. They bee loued and  
much made of, yee with goodes and ryches ac-  
cumulated, so that they shall lacke nothyng, nei-  
ther cease to skorne Christ and his membez. But  
good menne shall here thynke and haue in remem-  
braunce, howe this is not onely chaunced vnto  
theim, but afore tyme hath suche like blasphemye  
happened to our sauiour Iesu Christe. For if they  
Mat. 10 haue called the good man of the house, Belzebub,  
howe muche moze shall they call them of his house-  
holde for? Besydes this, wee haue also a cause of  
greate consolacion and comforte, insomuche as  
our quarel is iust, godly, consozmable, and conso-  
nant with Goddes holy woorde. For wee can not  
gloxifye God moze highely, then to adscribe vnto  
his onely begotten sonne, whom he hath for great  
loue and mercy that he bare vs, sent into the worlde  
to bee crucifyed, to bee our righteousnes, holynes,  
and redempcion, so that we may remayne and assu-  
redly stande nowe in him as oure onely saluacion.  
For if we should adscribe vnto our workes, righte-  
ousnes or saluacion, we could neuer be sure. Wher-  
fore lette all the worde skorne, blasphemie, and per-  
secute this our doctryne. Hereof wee are sure, that  
God, Christ, the woorde of God and all the Angels  
in heauen, bee all on oure syde. From the begin-  
nyng, the preaching of the gospel was foolishnes  
vnto the Gentyles, and occasion of falling vnto  
1. Cor. 1 the Jewes, as saint Paule beareth wytnes, and  
so shall remayne vnto the ende.

xxiii. sonday after Trinite sonday.

God almightie so merciful, geue vs grace through  
the vertue of the holy ghost, that we may dayly  
more and more increase in holssome doctryne,  
true fapth, and godly conuersacion,  
vnto thende, that at the last through  
Christ we may obtaine and get  
euerlastyng saluacion.  
Amen.

The sonday next befoze Aduent ye shall fynde  
in the fourth sonday in Lent, and is  
writen. John. 6.

Here endeth the sermons vpon the sondages  
through the whole yere.

IESVS.

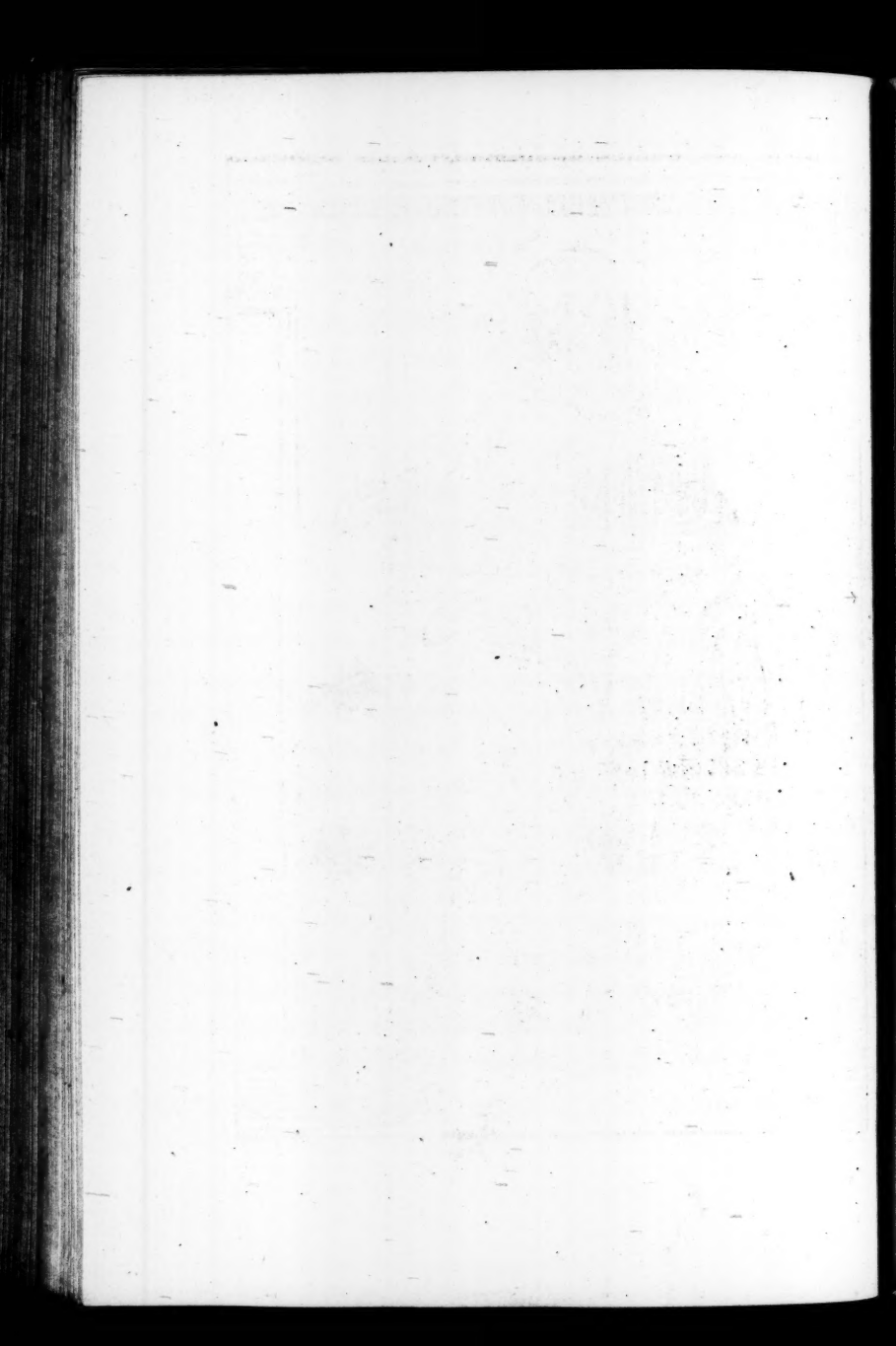
Suffre the chldren and forbld theim not to  
come vnto me, for of suche is the kyngdome  
of heauen. Math. 19.

Come vnto me all ye that labour, and are  
laden; and I wyl ease you. Take my yoke  
vpon you, and learne of me, for I am meke and  
lowely in heart, and ye shall fynde rest in your  
soules. For my yoke is easye, and my burden  
is light. Math. xi.

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# THE SECONDE PARTE

of this boke contayneth the sermons vpon the go-  
spels, whiche commonly are read on the feasti-  
uall dayes, thzough the whole yeare.

The Gospell on saint Andzowes  
day. Math. 4.



**A**S Iesus walked by the sea of Ga-  
lilee, he sawe two brethren: Sy-  
mon, whiche was called Peter, &  
Andzewe his brother, casting a nette in-  
to the sea (for they wer fishers) & he sayth  
vnto them: folowe me, and I wll make  
you (to become) : fshers of menne. And  
they straight way left the nettes, and fol-  
lowed him.

Jer. 46  
Eze. 46

And when he was gone furthe from  
there, he sawe other two brethren, James  
the sonne of Zebede, & Iohn his brother,  
in the shipp with Zebede their father, mending their nettes, and  
he called them. And they immediatly: left the shipp and their fa-  
ther, and folowed him.

Luc. 5.

## THE EXPOSITION.



**O**R DINATELY and very frust-  
ful hath saint Mathewe the E-  
uangelist discribed, howe, and by  
whom it were mete and necessary  
that the kynngdome of Christ wer  
ministred. For inasmuche as the  
same is brought to passe thzough  
the worde of God by ministers, therefore he decla-  
reth fyrst in what maner of wyse Christ begane his  
preachyng: and afterward, howe vnto the same gift  
A. i. of



The sermon on

of preachinge, he called certaine of his disciples,  
and sayeth: From that time forth beganne Iesus to  
preache, and saye. &c. Here he nameth the man that  
firste preached the gospell, yea which by his word  
offered vnto all men the grace of God vnto saluac-  
on, and nameth hym Iesus, and that for the same  
intent and purpose, that we might clearly perceauē  
and vnderstand by the name, what manner of prea-  
cher he is. For he doth not onely preache and offre  
vnto all men saluacion freely and willynge, but  
also hee wyll geue it vnto all those that hope and  
truste in him, onely by his propre merites and de-  
sert, without any respecte of our works, yee of mere  
grace and mercy, according to the saying of Saint  
John, which saith: The lawe is geuen by Moyses,  
but grace and truthe by Iesus Christe. Now perad-  
uenture thou wilt demand of me, what the prea-  
chinge of Christe was, and the same thereof. In  
shorte wordes he spake as foloweth: Amend your  
selues, for the kingedome of heauen is at hande.  
To amende our selues, to walke in a newe lyfe, and  
to forsake our olde vitious lypunge, requireth the  
preachinge of þe law of penaunce. And forasmuch as  
the preachinge of þe gospel of the grace of god, bring-  
geth little vtilitie or profite to mā, except he first be  
brought to the knowledg of his offences & sinnes, &  
haue a contryte harte, therefore it is very requisite  
& necessary, that the lawe, whereby we be brought  
to the same knowledg, be euer firste preached and  
taught: Whych done, the other foloweth: namelye  
this: The kyngedome of heauen is at hande. The  
king:

John. 1.

The  
sum of  
the prea-  
ching of  
Christe.

Rom. 3.

The king-  
dome of

Sapient Andzewes daye.

kyngedome of heauen in this place, is taken for the heauen.  
 godly grace of the gospel, As though Christ would  
 say: If I may this only thyng obtayn of you, that  
 your synnes may earnestly displease you, & aske for  
 grace with all your whole heart, it shal be brought  
 to passe, that grace shall not bee denyed you. For  
 nowe truely, that acceptable tyme and daies of sal-  
 uacion be at hand, in the which remission of synnes  
 is not onely offered vnto you, but thzough my me-  
 rites and of mere grace, shalbe forgiven you. At  
 the lest be warned of this, that you may knowe this  
 tyme of visitacon, and that you do not dispise my  
 worde. Here thou hast out of the gospell of sainte  
 Mathew, the true preacher of grace, and the whole  
 somme of his preachyng, with the whiche Christe  
 wyl haue his kyngdome begonne and ministred.  
 But wyl he alone bee occupied and charged with  
 the administracion of thesame? No truely. For as  
 before this tyme he hath had ministers and seruan-  
 tes, so likewyse he wyl haue theim nowe. The  
 Prophetes, and in especiall sainte Ihon Baptyst,  
 were needefull and very necessarye, to prepare the  
 waye to this preachyng of grace. And so likewyse  
 as in his tyme, and also after his departyng, he  
 would haue suche healpers (suche I say) as saint  
 Paule nameth theim, whiche faythfully and ear-  
 nestly should teache the woorde of God, and doo  
 that laye in theim, to holde it in estimacion and  
 his dignitee. But where shall he picke out  
 those, or gette suche? Shall he gette them in the  
 highe schole, at Athenes; or out of the noumbre

Minis-  
 ters of  
 the worde  
 of God

1. Th. 5.

of the doctoures in Egypte: Or els shall they bee found at Ierusalem, where so great a company of honest Scribes & Phariseis are found: No verely: He wyl picke and chose them out of the nombre of laboryng menne. Why, and wherfore wyl he do so: Therfore, for because his doctrine was so vyle counted, and had of so litle estimacion befoze the worlde, whiche doctrine whersoever it is brought to light, for the moste parte there foloweth persecucion and mortall hatred. In somuche that saint Paule nameth the same woorde, The worde of the Crosse. Also note and marke, euen as the worde is dispised and abtected befoze the worlde, so shall likewise his ministers bee. For the seruaunt is not greater then his maister. And saint Paule sayth: There is not many wyle menne after the fleshe, not many mightie, not many of high degree called, but that foliwe is befoze the worlde, hath God chosen, & he might confounde the wise.

Joh. 13.  
1. Cor. 1

Two  
maner  
of call-  
yng.

But howe dyd Christe vse this calling: Iesus walked (sayth the Euangelist) by the sea of Galile, he sawe Simon Peter, and Adrewe his brother casting a nette into the sea, and sayd vnto them: folowe me. The same sone after dothe he to James and John, whiche also were fyshers. Where is to be noted, that there is two maner of calling. The one is discribed in the fyrst booke of Moyses where it is wyrtten, that in the sweate of thy face thou shalt eate thy bread. Whiche pertaineth vnto all men. And thother is, when any man is called of God, or by some other lawefull meanes to bee a kynge, a prince, a ruler of the common wealth, or chosen

Saint Androwes day.

chosen to be a preacher of goddes word. And thys  
 pertayneth not vnto all men, but to a certaine. In  
 the first calling were the Apostels, wherein doubte-  
 les as good and vertuous men, they wold haue re-  
 mained and abiden, in case they had not bene called  
 to none other. After whose insample are we bounde  
 to abide in our calling. And if it fortune any man to  
 be called to any office or dignitie concernyng the co-  
 mō wealth, he shal not onli take it vpo him willing-  
 ly, but also he is bound to beware, that he behaue hi  
 self therein righteously, & iustly. And if any mā seem  
 mee to teach the congregacion of Christ, let hym  
 folowe the counsaile of good men, and be instructed  
 with the warnyng, that (as S. Paule saith) he bee  
 founde faistfull therein. And where there is no cal-  
 lyng, there let euery man abide in the fyrste calling.  
 And no manne taketh the honoure vnto hym selfe,  
 but hee that is called of God, as was Aaron.

1 Cor. 4.

1 Cor. 4.

Hebr. 5.

Secondarily, after that Christe had segregated  
 and called to him these fower Apostels frome their  
 fyrste calling, hee declared what hee woulde doo  
 with theim, and sayeth: I wyll make you fythers  
 of men. Fythinge in this place is as much to say,  
 as preachinge the woorde of god or the gospel.

The of-  
 fice of  
 2  
 Apotles

Fything

As wee haue also in the xiii. chapter of Mathewe,  
 Where hee lykeneth the kingedome of heauen to a  
 nette, caste into the sea, wherewith are taken all  
 manner of fyshes. For as a net is cast into the sea  
 for none other intent or purpose, then ther to catch  
 fysh, so is it conuenient and meet that they which by  
 lawfull callinge come to the office of preachyng,

Mat. 13

A.iii.

ofte

ofte declare the worde of god, and that for none other intent, then to allure and bzing men therby in the true faythe of Chyriste, to the laude and pzaple of god, and for the saluacion of their sowles. As wee reade of Chyriste oure lord, howe hee glorified by good righte, bycause he soughte only the glozpe of his father. And in an other place, hee  
**John. 8.** sayeth: The sonne of manne came to seeke and  
**Lut. 19.** to saue that whiche was loste. And when Chyriste  
 spake these woordes of fpyshynge, hee hadde a respect  
**Iere. 16** vnto the prophery of Ieremye, whan hee saide: Beholde, I wyll sende oute manye fysshers to take theim. Out of all these sayinges a man may lightly gather, what Chyriste desired of the Apostels, and what they were bounde to doo, whiche was nothinge else, but to pzeache and teache, and not to deuoure and slaye. For **CHRIST** neuer ment, that to fysh, was as muche to saye, as to kyl and slaye, or to oppresse anye manne by violence, but contrarye wyse, to handle the worde of God with all faithfulness and gentleness, as wee haue in the laste chapiter of Saynte Markes: Go your wayes (sayeth Chyriste) into all the world and pzeache the Gospell to all creatures. And Saynte Paule when he describeth and informenth  
**1 Tim. 3.** a Bysshoppe, hee requirerh not of him, that hee shoulde be experte howe to handle a weapon, but that hee shoulde bee apte and meete to pzeache  
**1 Cor. 4.** and teache. For in the fyrste Epistle to the Corinthians, hee declareth what a pzeacher is, and also setteth forth his office, saying;

Saint Androwes day.

Lette euery man this wyse esteeme vs, euen for the ministers of Chryste, and stewardes of the secretcs of God. Nowe is there no moze required of the Stewarde, then that he bee founde faythfull &c.

The sayng of the Prophete Esay agreeth well with this sentence, sayng: Crye as loude as thou canst, and leaue not of. Lyfte vp thy voyce lyke a Trompette, and shewe my people their offences. Lyfte vpp thy voyce and bee not astrapde. We must needes confesse that all this is spoken of the office of preachyng and teachyng. What neede we many wordes? The office of a preacher is to teache, to rebuke, to comforte, to exhort, and to be founde faythfull in his office. Therefore, he that wyll bee taken for a true preacher, shall not come to that madnesse, for to drawe agayne saint Peters swoorde, whiche was ones putte into the sheath. But all his authoritee and office standeth in this, that he is bounde to remayne with saint Ihon Baptyst, the voyce of a cryer. or els he doth vsurpe another office, and shoulde rather bee named a sedicious manqueller, then a preacher of the woorde of God.

Esai. 58

Mat. 26  
Esai 40

Chydly this Gospel declareth vnto vs the obedience and simplicitee of the Apostles, whiche were called of Chryste to preache. For assone as they heard this voyce of Chryste: Come and folowe me. straight wayes they did geue theim selues ouer into the wyll of God, were obedient, not disputed whether it were lawefull & meete to forsakee father

The obedience of the Apostles.

A. lili.

and



The sermon on

and mother, wyfe and childzen, to folowe a man of  
 so lytle reputacion befoze the world, as was Christ,  
 but did euen as we reade in another place of Abra-  
 ham, when he was commaunded to go out of his  
 countrey into a lande that God should shewe him,  
 he disputed not whether he should goo, or whether  
 he might not serue God aswel in his fathers house,  
 as in a straunge countrey, but most simply obeyed  
 the worde of God. So likewise were these Apostles  
 found obedient. Wherfoze that mightie woorde of  
 God and the gospell is highly to be magnified and  
 extolled, which doth not onely penetrate the eares,  
 but stryketh and toucheth the heart, Or els truly  
 fleshe and bloud had aswell remayned disobedient  
 in the Apostles as in þe Phariseis. For they, though  
 Christ neuer so ofte repeted and cryed vnto theime:  
 Amende your selfe, the kyngdome of heauen is at  
 hand. yet would they neither heare him nor folowe  
 him. But where Christe cryeth aswell in the heart  
 as in the eare, there without any busynes, willyng-  
 ly, men both heareth him and foloweth him. But  
 when he cryeth onely but in the eare, then remayne  
 we as blynde and as harde hearted, as that blynde  
 Pharao did. Neuerthelesse it is all our faulte that  
 we do not heare and folowe Christ. Furthermoze,  
 wee shall with all diligence seeke Christe and bee  
 feruent in hearyng of the Gospell, forasmuche as  
 he sayeth: Who so hath eares to heare, lette him  
 heare. And though the Apostles are bound to geue  
 thanks vnto God, and knowlege that it all came  
 of him, in that they were so obedient and folowed  
 Christ

The po-  
 wer of þe  
 worde of  
 God.

Luc. 2.

Sainct Andrewes day.

Christe, yet is this wyrtten for an example for vs,  
so that I knowe not how to geue greater honour  
and worshippe to the saintes, then when through  
their ensample I am induced to folowe Christ.

The  
worship  
ping of  
saintes.

And here is to be noted, that there is two maner  
offollowyng of Christe. The one is bodily wyse,  
and the other spirituall. Of the bodily followyng  
of Christe speaketh this present Gospel, and doth  
not pertayne vnto all menne, but vnto those onely  
that be commaunded, as the Apostles wer, and also  
Abraham. Or when through the wyll of God, the  
Tyranthes of this worlde shall take thee from thy  
wyfe and children by violence, and put the to execu-  
cion for the Gospel sake, And so there is Christ to  
bee folowed, not onely spirituall, but also bodily.  
for of that it is wyrtten: Whosoever denyeth me  
before men, him will I also denye before my father  
whiche is in heauen. The other followyng of  
Christ is spiritual, & partayneth vnto all christian  
men. For as long as I determyne with my selfe to  
forsake all thynges that I haue in the worlde wyl-  
lyngly, whensoever it shall please God so to ordain  
it, yea and at all tymes am readye to dye for the  
truth sake, so long I folowe Christe. And so may  
this spirituall followyng of Christe stande, and bee  
acceptable before God, without the bodily folo-  
wyng, as chaunse often tymes. But the bodily  
followyng without the spiritual ought not to bee.  
For suche thynges ought in suche a chaunce bothe  
to be ioyned together. Wylte thou knowe now, in  
what wyse thou shalt behaue and instruct thy selfe

The fol-  
lowing of  
Christ.  
is two  
maner  
of wyse.

Mat. 10

How to  
folowe  
Christ  
both spi-  
rituall  
& bodily.

A. v.

herein:

The sermon on

herein: Herken to. If God ordaine it so, that thou  
must forlake all thyng, & for the truth sake sufferest  
all aduersitee, put away and expell from thee all  
feare, and be of good comforte, and folowe Chyriste  
faythfully, not consideryng neither wyfe nor chil-  
dren, for great shal be thy rewarde in heauen. And  
Mat. 5. although God doth not visite the with suche afflic-  
cion and tribulacion, neuerthelesse it is mete and  
conuenient that thy heart and mynde bee settelcd,  
and vtterly perswaded at all tymes to be ready to  
folowe Chyrist. But in the meane tyme, thou shalte  
not temerously and without great causes forlake  
neither wyfe nor children, nor no other thyng  
that God hath sent thee and endued with  
all. For in that to be willyng to sustre  
all trouble, persecucion and pouer-  
tie, when it shal please God to  
send it thee, is called the true  
obayng and folowynge  
of Chyrist. To whom  
with the father &  
holy gost be  
all honoz.  
Amen.

Sainct Thomas day.

The Gospell on sainct Thomas  
day. Jhon. 20.



**B**Ut Thomas one of the xii. (which Joh. 11.  
is called Didymus) was not with  
them, when Iesus came. The other  
disciples theretoze sayd vnto him: We  
haue sene the Lord. But he sayd vnto  
thē: Except I see in his handes the print  
of the nayles, & put my synger into the  
pynt of the nayles, and thrust my hand  
into his syde, I wyll not beleue. And af-  
ter eight dayes againe his disciples wer  
within, and Thomas with them. Then  
came Iesus when the doozes were shut,

and stode in the middes, and sayd: Peace be vnto you.

After that sayd he to Thomas: Wrynge thy synger hether, and  
see my handes, and reache hether thy hand, and thrust it into my  
syde, and be not saythles, but beleuyng. Thomas answered  
and sayd vnto him: My Lord, and my God. Iesus  
sayd vnto him: Thomas, because thou hast sene  
me, thou hast beleued: Blessed are they  
that haue not sene, and  
yet haue beleued.

THE

## THE EXPOSITION.

An en-  
sample  
of incre-  
dulite.



Y<sup>e</sup>t wee haue in this Gospell an  
ensample of incredulite in saint  
Thomas, & so grosse, that wo-  
thily any man might wonder at  
it, in especial in suche an Apostle  
whiche had heard so often tymes  
of Christ, howe that he should be  
put to death, and rylse againe the thyrde day. except  
that the imbecillitee and weakenes of oure nature  
and fleshe were not sufficiently knowen vnto vs,  
yea excepte that oure detestable incredulite that is  
graste in vs, were not better knowen vnto vs, then  
is nedefull here to recite with many woordes. And  
wherein I beseeche you may wee wretches glorifie  
in, when suche notable incredulite can be found in  
suche an Apostle. But for no other intent or pur-  
pose is this layde befoze vs, then onely that wee  
therby may learne to knowe the weakenes and ma-  
liciousnes of our fleshe. For as long as this blynd-  
nes and malitiousnes of oure fleshe is not holpen  
and redressed thzough Christ and his spirit, so long  
shall that fayth whiche Christ requirerh of vs with  
so many woordes bee no greater in vs, then it was  
here in S. Thomas. Many there be which suppose  
that fayth is so common a thyng, that it is in euery  
mannes freewylle to beleue w<sup>h</sup>o wyl, that Christ  
dyed & rose againe the thyrde day. Whiche if it were  
so

Saynt Thomas daye.

so in deede, what needed Christ to saye these words:  
 Suppose you that the sonne of man, when he com- Luc. 29.  
 meth, shall finde faith vpon earth? Moreouer,  
 what was the cause that the Apostels in the tyme  
 of the resurrection of Christ, were so rude and igno-  
 raunt, in the matter of sayth and iustification? Noz  
 it is not to be thought, that suche thinge happened  
 only vnto S. Thomas, and not to the reste of the  
 Apostels, except that wee wyll saye, that all suche  
 tokens and actes which we fynde in the story of the  
 resurrection of Christ ( fyrst doon throught angels,  
 and then by Christe himselte, whereby the Apostels  
 in this article were confirmed ) were vanities and  
 lyes. I may suffre euery man to say herein his plea-  
 sure. Yet doo I thus thinke, and can approue yt by  
 many testimonies of scripture, that no mortal man,  
 how well learned oz wise so euer he be, how good oz  
 sharpe witted so euer he be, can learne oz be instruc-  
 ted in the faith of Christ, except the singular grace  
 of the holy ghoſte drawe him and instruct him ther-  
 in. The prophete sayth: They shal be all taught of  
 god, Then if I can instructe and teache my selfe in  
 those thinges, that concerne our saythe, what need  
 hath god to teach me? Upon this reason S. Iohn  
 the euangelyst, saith: Hee came into his owne, and  
 his owne receyued him not. If faith be such a light  
 and an easye thinge to come by, what was the cause  
 that the Jewes were so ignoraunt in the conynge  
 of their Messias, whiche were taught and brought  
 vp in the lawe? Or for what cause dothe the lyghte  
 shine in darkenes, and the darkenes can not com-  
 prehende it? Wherefoze it is meete that wee learne  
 here.

The ho-  
 ly ghoſte  
 worketh  
 faith in  
 vs.  
 Eſai. 54

Iohn. 1.



The sermon on

hereout, that it is not in euery mannes power to haue fayth, but that it is a gyfte and a woozke of God only, as we fynde in this place of saint Thomas, that in no maner of wyse he would beleue, excepte he sawe with his eyen, and felte with his fyngers.

Secondarily, we fynde in this ensample howe patiently, and gently Chryste suffereth suche imbecillitee and weakenes in his seruantes. Yea, he turneth suche mekenesse into a strong fayth. For as we reade in the history of the resurrection, howe he fyrst did appeare vnto the women and the Apostles, so he dothe seeme here likewyse in this place vnto the vnfaythfull Thomas, because he should not styl perseuer in incredulitee, but should become faythfull. He came the eight daye after his resurrection vnto the disciples, and besydes that he saluted thein with his peace, he shewed vnto Thomas his handes and his feete, sayng: Bynge thy fynger hither, and see my handes, and reche hether thy hande and thurst it into my syde, and bee not faythlesse, but beleuyng. Is not this a highe and an excellent pacience and gentylnes, in suche wyse to suffre the weakenes of his electe? And I beleche you, howe could bee done vnto Thomas a greater pleasure: For except he had sene and felt, he would not haue beleued. And yet was Chryst so good and so full of pitie, that Thomas had all his wylle and mynde. For besydes that he rebuked him with most gentle and swete woozdes, he suffered him to put his fynger in his syde. O good Lord, what great affection and loue thynkest thou dothe he beare

**Saynt Thomas sape.**

to his electe seruauntes: Both not this place ap=  
proue and confirme the same sayng, that he vsed  
whyle he was yet in this mortal life, sayng: Come **Mat. 11**  
vnto me all ye that labour and are laden, and I  
wyl ease you: Note also here, howe Christ through=  
ly learneth and instructeth Thomas, bothe with  
wordes and tokens. The wordes wherewith he is  
taught, driueth away and expelleth his incredulite,  
which wordes are so layde against him, that therby  
thou mayest perceiue no greater synne to be vpon  
yeaith, then is incredulitee. Whereout, as out of a  
fountayne and spyng, floweth all other synnes.  
for he sayth: Bee not faythlesse, but beleue. As  
though he would saye: If thou fall from the fayth,  
thou art vtterly vndone. But if thou bee faythfull  
and beleuest, & hereafter do not doubt of the meri=  
tes of my resurrection, then trust surely, that this  
incredulitee shall not in any wyse hynder oꝝ hurte  
thee, but shall so and in suche maner of wyse be for=  
geuen thee, that hereafter I wyl neuer remembre  
it moze. For I require nothynge els for this great  
benefite, whiche I haue purchased for the whole  
woꝝld, thzough my bitter passion, then only a fayth  
full heart, whiche shall not putte his confidence in  
no creature, whether it bee in heauen oꝝ in yeaith,  
excepte onely in my merites and deseruyng. Be=  
holde, howe with these wordes, thapostle is reduced  
and bzought to true fayth. And likewyse as he is  
strengthened and comforted with wordes, so also is  
be holpen with signes & tokens, which for the most  
part is shewed to confirme our fayth. And yet it is  
done after a most symple maner, by reason he may p  
easely

Incredulite is  
a great  
sinne.

Signes  
confirme  
fayth.

The sermon on

easier be brought to a true sayth and beleue. Who would not put and set his trust in suche a mercyfull and a gentle Lorde? Who would set his hope in any other except him onely?

Peace  
of con-  
science.

Tho. 14

Act. 5.

Thirdly, this Gospel prayseth and commendeth tranquillitee, quietnes and peace of conscience, and sheweth likewise howe that Christ hath communicated the same to the Apostles. And of this peace Christ speaketh befoze his passion, sayng: Peace I leaue with you, my peace I geue vnto you: not as the worlde geueth, geue I vnto you &c. With the whiche wordes Christ maketh a difference betwene a ciuile & a christian sayth. The peace of the worlde lyeth in ciuile and corporall thynges, wherevnto if ryches and goodes chaunce plenteously, it maketh menne very negligent and careles, in case it bee not prouided and preuented thzough the word of God. But a christian peace consisteth in spiritual thynges which maketh a man hardy & strong in persecution and temptacion, and suche a one, as when extreme necessitee and the honour of God dothe so require, they shall not onely not feare the deuil with the worlde and all their adherentes, but also shall dispise them and set nothing by them, as we see the Apostles did after that the holy ghost was confirmed in them. Suche a sayth doth Christ worke in his seruantes, and is apprehended of theim onely, that with a true sayth knowlege & embrace Iesus Christ their lord. And this peace I haue, so longe as I beleue in Christ. And nowe if I do not beleue, it is not possible that I can haue any peace in my conscience towarde God for my synnes sake, whiche alwayes accuseth

Saint Thomas day.

accuseth me in my conscience, nor will not suffer me to come nor attaine to this spiritual peace.

fourthly, wee fynde here an excellent confession in Thomas, in whiche he knowlegeth Christ to bee his God and his Lorde. And this confession is so needefull and necessary, without the whiche no man can haue the true righteousnes that preuaileth before God, nor entre into the kyngdome of heauen. But note also, howe afore that Christe had Hewed his handes and his feete vnto Thomas, he could not haue this cōfession. Handes and feete in scripture betokeneth often tymes workes and conuersion. Therefore when Christ Heweth vs his handes and feete, that is, When he hath brought vs to that point, throught his sprite and worde, that we acknowledge his merites, passion, death, and finally all his workes, onely to be the cause of our righteousness and saluacion, then may we saye with the Apostle: My Lorde, my God and put all our trust in him; accoꝝdig to the sayng of Dauid: Set your trust in the Lorde, and he shall care for you. When Christ doth not in suche wyle Hewe vs his handes and fete, so is it for vs vnpossible to make any such confession. For saint Paule sayeth not without a cause to the Corinthians, sayng: No man can say that I E S V S is the Lorde, then throughe the holy ghost. Wherefore it is Christe that must bryng vs to this confession. Further note, that Thomas beyng enflamed with the holy ghost, calleth Christ his god. This & such lyke sentences, by the whiche it is proued that Christ is the true & naturall God,

The confession of Thomas.

Handes and fete! what it is in scripture.

Ps. 54.

1. Co. 12

The sermon on

ought diligently to bee noted, and surely layde by  
in our mindes, and especially nowe in this last and  
perilous tyme. Wherfoze it is very necessary, when  
suche errors & abuses crepe in (whiche God forbid)  
that wee bee well instructed with this confession of  
Thomas, lest wee bee utterly drawen from the true  
fayth of Chyriste. With this confession of Thomas,  
1. Iho. 5. saint Ihon in his canonical Epistle agreeth very  
aptely, where he calleth Chyrist very God and euer-  
lastyng light, whiche is freely confessed Chyrist to  
be the true God. He that wyl (these admonitions  
notwithstanding) be deceiued, on his perill be it.  
For we truly (through the helpe of God) wyl stand,  
liue and dye in this article, in such hope and trust,  
that the almightie God of his great mercy & good-  
nes, will maintayn vs here euerlastyngly, through  
his only sonne our Lord Iesus Chyrist. Amen.

The Gospell on saint Stephen his  
day the Martyr. Math. 23.

Mat. 10.  
Luc. 11.  
Ioh. 16  
Act. 6.  
and. 7.

Gen. 3.

2. Ioh. 24



**W**herfoze beholde I sende vnto  
you prophetes and wyse men, &  
Scribes, and some of them ye  
shall kyll and crucifie: and some  
of them shall ye scourge in your synago-  
ges, and persecute them fro citie to citie:  
that vnto you may come all the righteous  
bloud whiche hath been shedde vpon the  
earth, fro the bloud of righteous. Abels  
vnto the bloud of Zacharye the sonne of  
Barachias, whom ye slew betwene the  
temple and the altar. Verely I say vnto  
you

Sainct Stephyns day.

you: all these thynges shall come vpon this generacion.

• O Ierusalem, Ierusalem, thou that kylest the prophetes, and stonest them whiche are sent vnto thee, howe often would I haue gathered thy children together, euen as the Henne gathereth her chickyns vnder her wynges, and ye would not? Behold, your house is left vnto you desolate. For I say vnto you: ye shall not see me henceforth, tyll that ye say • Blessed is he, that commeth in the name of the Lorde.

Luc. 13.

4. Es.

Psal. 9.

• Ps. 118

Luc. 9.

THE EXPOSITION.

I

In this Gospell Chyist handeleth the Jewes somewhat roughly, like as one that almost had made an ende of his course & runnyng, and nere to his death, ready to be offered vpp: Yea, he reproveth

them in suche wyse of their blyndnes, malitiousnes and their indurate heart, and that with so great vehemency and so earnestly, that he could not hardly assault them. And that their ingratitude shuld be the better known vnto them and be brought to light, he reciteth vnto them the great benefites that God from the beginnyng of the worlde had visited them with all, yea, and that whiche was yet commyng before that their great cicie of Ierusalem shoulde bee destroyed: And sayd howe he sent them Prophetes, Wylfemen and Scribes, and euer had sought all meanes and occasions to bryng them through their preachyng to saluacion, yet al would not helpe. He calleth Prophetes those

B. ii.

whiche tes.



The sermon on

whiche throughe the inspiration of the holy ghost,  
and by the commaundement of God prophetic and  
teache the people the will of God: And which haue  
been taught of no mā, except of God onely, as Mo-  
ses was. And he calleth wyse men those, that haue  
learned and heard all their wysdome of other good  
men, and are ready to vtter it againe to all men, as  
was Aaron in the olde Testament, and saint Ste-  
phen in the newe Testament. Scribes he calleth  
those, whiche not onely throughe preachyng the  
woorde of God, but also throughe their diligent la-  
bour in wrytyng, teache other menne, and profiteth  
theim highely, as were many after the Apostles  
tyme, and likewise in our tyme there be many that  
haue done muche good in the church of Christ, and  
dayly yet dothe. Of the whiche in another place  
Christ sayth: Every Scribe taught vnto the kyng-  
dome of heauen, is like an houlholder, which bring-  
geth furth of his treasure thynges newe and olde.  
Out of whiche woordes lightly may bee gathered,  
the greate benefites that God had shewed vpon the  
Jewes. And how (I pray you) can he so wyse or wel  
learned that can comprehend with words al the be-  
nefitēs that god had shewed vnto the Jewes, from  
that tyme that he had brought them out of Egypt,  
and deliuered them frō bondage: And yet amongst  
all other, this was the greatest & highest benefite  
that he had geuen them his worde, without doubt  
a most precious and excellent gyfte. Whiche gyfte  
was so great, that as saint Paule sayth, they farre  
excelled vs Heathen people, forasmuche as God  
had

Wyse  
men.

Scribes

Mat. 13

A great  
benefite  
to haue  
the word  
of God

Rom. 4

hadde committed his woorde vnto theim. And the prophete Dauid boasterh, that god had doone Psal. 116  
no suche thinge to all nations, lyke as he had done vnto the Jewes. But they shewed them selues againe so vnthankefull, that it constrained god to take awaye that same worde from them, as wee see in the eight chapiter of the prophete Amos, saying: Amos. 8  
Beholde the tyme commeth, sayeth the lorde god, that I shall sende an hunger into the earthe, not the hunger of bzeade, neither the thurst of water, but an hunger to heare the worde of the lorde. And the truthe of suche a prophery dothe god sometyme fulfyl, as in fewe yeares after it did chaunce, when the Jewes were brought into Assyria. &c.

And yet neuertheles yt is to bee thoughte a greate grace and benefite, that they were not depyued of the word of god. For they had Moyses, Aaron, and so manye prophetes besydes, as Saynte Iohn baptiste, Chyriste himselfe and the Apostels, that Chyriste myghte well reherse vnto theym: I sende vnto you Prophetes, wyse men, and scribes. &c.

Secondarilye, he reproueth theim of theyr crueltye, whiche they vsed agaynste the Prophetes and other that were sente vnto theim, receiuinge theym with no reuerence, but mooste abhominably dyd handle theim. And where they hadde beene woorthye of greate rewardes, they contrary wise, kylled theym. Some of them (sayth he) shal you kyl and crucifye, and some of them shal you scourge in your synagoges, and persecute theim frome cite to cite. &c. This was a greate blyndenes that the Jewes knewe all the Prophetes, and The ingratitude of the Jewes.

would not suffre none to liue that spoke against  
their false worshipping of God, whiche they con-  
trary to the worde of God, had inuēted of their owne  
braynes. And in this blyndnes and malicioulnes  
they abode and remayned still in Christes tyme,  
and long after, and would in no wyse suffre any  
thyng that should learne theim to amende their  
blyndnes. But so it is wont to go with theim that  
will not harken vnto the worde of God, but abuse  
the same. Wherfore worthily happeneth vnto them  
Esa. 6. the sayng of Esaias: Blynde the heart of this  
people &c. Surely they can not blame Christ, sayng  
that the waye of trueth was so diligently taught  
vnto them, befoze his commyng. First thzough the  
Prophetes other ministers of his worde, and in his  
tyme by Christ himselfe, and after Christes ascen-  
cion, by the Apostles and other mo, so that they can  
laye no blame to no man, nor can in no wyse excule  
them selues. Wd not Christe geue theim sufficient  
warnyng in this pzeent Gospell, where he sayeth:  
Jerusalem, Jerusalem, Thou that slayest the Pro-  
phetes and stonest theim that are sent vnto thee,  
Howe ofte would I haue gathered thy chylzen to-  
gether, euen as the Henne gathereth her chickyns  
vnder her wynges, and ye would not: &c. He that  
had leasure oꝝ time to declare the worthines of this  
similitude, and in what wyse the Henne is affeccio-  
ned toward her chickyns, and in what wyse she re-  
tayneth theim, and getteth theim their fooode, and  
with what desire and feruentnesse she fighteth for  
their safegarde, and in howe many thynges she dis-  
sembleth and suffereth theim patiently: synally, in  
what

Daynte Steuens daye.

what wise she kepeth and defendeth them vnder her wings, whiche all aptely may be appropriated vnto Chryste, whiche for our sakes dyd and suffered so many thinges, withoute doubt yt shoulde bee euident vnto all men, & the Jewes them selues were the very cause & occasion of their blindnes & damnacion, As the prophet Oseas witnesseth, saying: **Ose. 13.**  
**O Israell, thy iniquitie hath destroyed the: But in me only is thy healpe. To whom of the prophets haue they obeyed: Or whiche of theim haue they not persecuted: What trouble and busynesse suffered they amonge theim: Yea how shamefully they behaued theim selues against Chryste, and how did they handle him: Whiche of the Apostels were euer safe and suer amongest theim: Did they not stowe to deathe that blessed Saint Steuen the holy martyr of god: Out of their dooinges it is manifest, that there was nothyng moze pleasaunte to the Jewes, than to stowe, crucifye, to obtruncate, scourge, and persecute with most greuous punishments, the blessed saintes of Chryst. But to hear the holy word of god, to knowledg that most ioyfull tyme of their Messias, there were very few of them so to do. Yea and thoughte we were ignoraunt with howe greate crueltye they intreated all those that were sente to them from god, yet might a man sufficiently learn it in the only story of Steuen, which is wryten in the seuenth chapiter of the actes of the Apostles.**

The nature of the flesh.

Act. 7.

**Thirdely, Chryste declareth the punishment that shuld happen vnto the Jewes for their ingratitude which shuld not only be a corporall punishment, but also a spirituall punishment. Forste shall come by**

Of the punishment of the soules of the Jewes.

b. iiii.

pon

The sermon on

pon them all the righteous blood that was shedde  
 vpon the earth, from the blood of righteous Abel,  
 vnto the bloude of Zacharye the sonne of Ba-  
 rachias, whome they slewe betwene the temple and  
 the altare. What an horrible and a greuous pu-  
 nishment shuld this be: for god will no moze suffre  
 vnpunished this effusion of blood, then he will suf-  
 fre vnpunished the effusion of the precious blood  
 of his only sonne, as the scripture witnesseth, say-  
 ing: He that toucheth you, shall touche the apple  
 of his owne eye. And againe in an other place: We-  
 rely I sape vnto you, whatsoeuer you do to one of  
 the leaste that beleue in me, that same do you to me  
 O you tyrantes why doth not these sayings touche  
 you and moue you: Why doth not the greate pu-  
 nishment of the sowle withdawe you frome your  
 greate cruelties, that you myght be afraid to com-  
 mitte any moze suche vnworthye actes against the  
 worde of god: Do you not heare that the bloude of  
 those, whiche you do kyll for the worde of god, shal  
 not allonly come vpon you, but also all the bloude  
 that hath bene shedde vpon the earth, from the  
 blood of righteous Abel vnto this day: Yee will  
 not beleue these thinges, but daylye go aboute  
 to mayntaine your wanton and abhominable minde  
 But synce it is so, that you will doo none other,  
 take your pleasure. For wee truly shall abide pa-  
 cientlye (by the grace of God) that tyme, in the  
 whiche wee shall resiste you, and all the aduer-  
 ties of the worde of god openly, with greate trust  
 and constancye. For doubte you not but that daye  
 of ven-

Saynt Iohns day the Euangelist.

of vengeance shall come. Sapient. 5.

Besides this, you shall be punished with corporal punishment for your ingratitude and unthankfulness, for thus saith the lord: Behold your habitation shall be left unto you desolate. And in another place, he saith: There shall not be left one stone upon another. These be those things that Christ gaue the Jewes warning of, which should happen upon them, and partly he tolde it by similitudes, and partly without anye similitude. But what persuaded it to them? Wold they either repent them or amend them? No snerly. And Christ also after his ascention left them his blessed apostels, giuing them fourty yeares space to repent them, and yet all wold not help, nor cause them to forsake their mischeuous incredulitie & pertinacy, but as S. Paule sayeth: They heaped them selfe a treasure of wrath, against the day of wrath. &c. Wherefore it is come to passe, that the iudgemente of god, his wrath & indignacion is come vpon them, which is euidente to the whole worlde. And they whiche afore tyme wold not heare Christ and his Apostels, in the name of god, afterward were constrained to heare the Romaines in the dyuels name. I praye god the father, that wee be not ones constrained to learne, what a thyng it is, so many testily to dispise, forbidde and drie awaye by force goddes worde, and in no wise to giue place to the truthe.

The word of god shineth so clere amongst vs, & yet can not be denied, but be confessed to be the very trew worde

Mat. 24

Rom. 2.

The ingratitude and unthankfulness of them that haue the worde of god.



The sermon on

worde. And on the other syde, our ingratitude and maliciouſnes is ſo great, that it is not vnknown. Wherfoze I thynke that ſuche puniſhment as pleaſeth God ſhall folowe, yet I knowe not what God purpoſeth to do, but I knowe what I am bound to feare, and to be aſrayde of. Neuertheleſſe, lette vs aſke for grace, and he of his goodnes ſhall turne his wꝛath from vs. Amen.

The Goſpel on ſainct Ihon his day the  
and Apoſtle Euangelift. Ihon, 21.

Iohn. 13  
19. & 20.



**I** E S V S ſayd vnto Peter : folowe me : Peter turned him about and ſawe the diſciple whom Jeſus loued, folowynge (whiche alſo leant on his bꝛeſt at ſupper and ſayd: Lorde, which is he that betrayeth thee?) When Peter therfoze ſawe him, he ſayth to Jeſus: Lorde, what ſhall he here do? Jeſus ſayeth vnto him: If I wyll haue him to tarye tyll I come, what is that to thee? folowe thou me. Then went this ſayynge abꝛode among the bꝛethꝛen, that ſ diſciple ſhould not dye. yet Jeſus ſayd not to

him, he ſhall not dye, but if I wyll that he tarye tyll I come, what is that to thee? The ſame diſciple is he, whiche, teſtified of theſe thynges, and wꝛote theſe thynges. And we knowe that his teſtimony true.

THE EXPOSITION.

**I**n the laſt chapter of the Goſpel of ſainct Ihon, Chriſt demaundeth thye tymes of Peter if that he loued him. At the whiche demaunde Peter answered thye tymes, and ſayd that he loued him. And becauſe

Saynct Iohns day the Euangelist.

because that Peter should not lacke an occasion to  
 declare his loue, & to proue it in dede, Christ goeth  
 to and declareth vnto him wherewith he might gra-  
 tifie and serue him, namely, if he loued him, he should  
 feade his shepe. To feade is as muche to say as to  
 teache and preache. And so taketh it Dauid, when  
 he sayth: The Lorde is my shepeherd, I can want  
 nothyng. He feadeth me in a grene pasture, & ledeth  
 me to a freshe water. He calleth the shepe, his electe  
 christians, as he sayeth in the x. chapter of Iohn:  
 My shepe heareth my voyce. And in the Gospell of  
 Mathew Christe sayeth: Beholde I send you as  
 shepe in the myddes of wolves. As though Christ  
 would say vnto Peter: My Peter, I haue bought  
 my shepe, that is my christians, dearly, w<sup>th</sup> an vnesti-  
 mable price, wherfore I would not see any of them  
 neither neglected nor yet lost. Therfore if thou  
 louest me, as thou hast spoken, thou shalt vnderstand,  
 that there can be nothing moze acceptable vnto me, then  
 that my shepe haue good feadyng: That is, that  
 they be diligently taught & instructed in the worde  
 of God. And if thou wilt know whō thou shouldest  
 folowe in this office of preachyng, herken to this  
 sayng: Folow me. For thou knowest and hast sene  
 in what wyse I haue behaued my selfe herein &c.  
 Nowe that in this place Peter is commaunded to  
 folowe Christ, I thynke that the same commaunde-  
 ment and precept partayneth not onely vnto Peter  
 but generally vnto all christi an menne. For synce  
 we be named christians, & take our name of Christ,  
 whō should we folowe but Christ: who sayth here:  
 folowe me: But there hath been in the w<sup>or</sup>ld, and  
 is

To feade  
 is to tea-  
 che.  
 Psal. 22.

Shepe.  
 Iho. 10.

Mat. 10

Howe  
 Peter  
 should  
 folowe  
 Christ

is yet vnto this hour, diuers & sondry ways prescribed vs to folow, for this foloweth **S. francys**, the other **S. Benedict**, the third **S. Dominick**, the fourth worth foloweth **S. Bruno**, as a moste suer rule of his lyuing. And as touching this thing, there hath been amongst christen men, so variable & sondry opinions & ways to folow, that who so euer wil note the wel, it can not be, but he must needs be soze grieved in his hart at them, in so mnche that they be all fained & made repugnaunt to the manifest word of Christ. For who of þe fathers can be found, þe dare avow & say of the selues: he that foloweth me in my rule, walketh not in darknes. Though in deed yt is

In what wise wee shulde folowe the fathers  
 1 Cor. 4 not euil if we folow our fathers, but it is needefull the þe we do it in such form as **S. Paul** describeth it sayig: Be ye my folowers (wher he doth adde) as I folow Christ. Wherfore yt is needful, þe this comaundement of Christ shuld moue & stee vs, & not to this that it was geue only to Peter, but also vnto al christen men, nameli vnto those, that glorify the selues of Christ, therfore shuld they lyke wise folow hi, of who they beate þe name. For it is Christ oly þe dare auowe and sai: he þe foloweth me, walketh not in darknes.

John. 8 Secodarily, forasmuch as we haue heard & learned, þe ther is no suerer thig in this life, the to folow Christ, therfore it is necessary, that we learne how & in what maner of wise it is needful þe we folow him. that is, þe euery mā must folow Christ in his callig. For this presēt gossell teacheth vs that in Peter, þe whē he heard Christ say: folow me. he tourned him selfe aboute, and sawe the disciple whome Christe loued, and sayd vnto Iesus: Lorde, but what shall hee

Sainct Iohnes day.

he do: Peter had a commaundement of Christ to folowe him, and that in his calling, whiche was befoze declared vnto him, namely in readyng Christ his shepe. And for because he had so sone forgotte it, looking to another, he is here reproued of Christ with these wordes: what is that to the? And agayne he heareth, Folowe thou me. But this was not only done for Peter, but for vs also, that wee should not charge our selues with other cares & busynesse, but with good aduise ment & counsaill beyng diligent in our owne busynesses, should endeuoꝝ our selte to do faithfully & with a christia mynde that thing, wher vnto wee are called. For truely, if euery man in his degre would diligently endeuoꝝ them selves, to do þe thyng wher vnto they are ordained & called of God, and not to set so litle by it as they do, wout doubt, we should fynd him selfe so charged, that he should sone forget to remembre what other men had to do. And take an example: If I am called to the office of preaching, to be a minister of the worde of God, so is it very necessarye, that I do the same with all diligence, in preaching, readyng, rebuking comfortyng, and prouidyng for the poore &c. furthermoze it is necessarye, that I behaue my selfe in all thynges appertaynyng to that office, that men may perceiue, that I seke none other thyng, but the honour of God, and vtilitee of the congregacion. Then if I wyll diligently & studiously fulfyll this office as here is a comaundement geuen to Peter, and as saint Paule in his Epistles glozyeth that he hath done, doubtles I shall haue so muche to do in myne owne office, that I shall not nede to medle with

Euery manne folowe Christ in his calling.

The office of preaching

2. Co. 12

The sermon on

Magi-  
strate.

1 Cor. 7

with other mens offices & duties, nor take thein vpon me, but euer be studious with all my strength to do according to mine owne calling. In like manner, if I were chosen to the office of the magistrate, and had receiued of god the power of the swerd, to defend the good and vertuous, and to punish the euell and transgressours, and in that office did apply my selfe with all diligence to doo, as it becommeth me befoze god to doo in that office, surely I shulde not haue leasure in mine office, to beholde what other men doo, but it shulde be necessarye for me with diligence to endeouour my selfe to be found faithfull in mine owne calling. The lyke manner it is in the office of a good and dyligente father of the housholde or mother of an housholde, seruaunte or handmayde, that euerye one doo well remembre their owne duetye, and faithfullye serue and dooe in their vocation, neuer takynge one the others offyce vppon hym, seeynge that it ys an vnjuste and a sinnefull thyng to see the matter come to this poynte, that the seruaunte shoulde take vppon hym the maisters parte, or the maister the seruauntes. And therefore Saynt Paule saith: Lette euerye manne continue in that same callinge that hee is called vnto.

And heere note, that wee speake of that vocation that God calleth vs vnto. Neither are the fayned religious menne of oure tyme to be heard, if at this texte they seeke a defence for their errorre, and saye: Thou arte called vnto a Monasticall lyfe, therefore needes muste thou contynue in the Monestarye, and lyue a religious lyfe.

An

Saint Iohnes day.

And the cause why they are not to be heard, is this. God called they in not to that lyeing, but men: that is, they were brought vnto it by the tradycion of dyuels.

Thirde, in this gospel is comended and highly praysed the auctoritee and office of the Apostels, especially against those that say: If mannes doctrine is not to be receiued, no more is the Apostels doctrine, for they were menne also. But who euer taught the, or of whom euer haste thou heard that it is not couenient to heare those men, that teache the truthe and word of god? In this point it is necessary that men vnderstand well. For when we say that the doctrines & tradicions of men are nothing worth in the matters of iustificacion and faith, we speake nothing of the worde of god whiche is preached by men, but suche doctrine as men haue ymagined against the worde of god. And suerly if oure aduersaries wold in this matter shew and behaue theim selues as the Apostles did, wee wolde righte gladly receiue them, nothing considering that they are but me. And if ye will knowe what the Apostels did, herken what is written in this gospel of Iohn the Euangelist, for we wil not now speake of the other Apostels. For Iohn saith in this place: This is that same disciple þe beareth witnes of these thinges, & hath writte these things. &c. Hear ye not now wherof Iohn glorieth? Of the truthe doubtles & that he wrote no lye. Now seing he hath written the truth, why shuld I not beleue him? Truly I canne not deny, but I ought to receiue a prophete in the name of a prophete. and on the other parte, I am bound

The auctoritee of the Apostels.



The sermon on

bounde to forsake him that cometh not in the name  
of a prophet, that is, he that speaketh not the word  
of god and the truthe. Wherefore if we will that  
men shall receiue and heare vs, go to then, let vs  
speak and preache the truth of the worde of god, &  
Esa. 1. bryng not drosse for spluer, but set it forth puerly, &  
lead not þ people into a confidence of their owne wor-  
kes, but bryng them vnto Christ. Let vs folowe the  
Apostles in the office of preachinge, especially S.  
John in this gospel, which lustly maye gloze, that  
he preached þ treuth, and so shal þ people on the o-  
ther part remembre their duety toward vs againe.  
For we knowe that this sentence of Christ was spo-  
ken for that same cause, where he sayth: Whoso hea-  
reth you, heareth me. And who so despiseth you, dis-  
piseeth me.

The gospell vpon the Innocents day.  
Math. 2.

Exo. 4.



Wholde, an angell of the Lorde appeared in  
sleepe to Ioseph in Egypt, saying: Arise and  
take the childe and his mother, and go into  
the lande of Israell. For they are deade  
whiche soughte the chyldes lyfe. And he a-  
roose, and tooke the chylde and hys mother,  
and came into the land of Israell. But when  
he heard, that Archelaus dyd raigne in Ieru-  
ry, in the roume of his father Herode, he was afraide to go th-  
ther. Notwithstanding, after he was warned of God in sleepe,  
he tourned aside into the parties of Galile, and went and dwelt  
in a citie whiche is called Nazareth, that it might be fulfilled  
whiche was spoken by the prophetes: He shall bee called a Na-  
Zarete.

Jud, 13. Zarete.

The

THE EXPOSITION.



**T**his gospel deare christians, is replenished and ful of many godly doctrines and helthsom lessons. Therfore wee ought to wythe desire with heartie prayer, that God of his great mercye would vouchesafe to lighten our myndes, that we may receiue, gather, and print in oure heartes suche thynges, as in it are profitable and necessary for our instruction.

And first the Euangelist describeth in this place howe Mary, Joseph & the childe fled into Egypt: which doubtles was a great sorowe to Mary and Joseph: yea suche a crosse, as day and night tumented them. Thynke you this did not right sore bere them, seyng that they had heard before that this childe should, as a most mightye kyng, reigne in the house of Iacob eternally, and nowe they are constrained to flee with him into Egypt, and (as banished persones) there to liue in all miserie: But in this God would declare, that the kyngdome of his beloued sonne is not of this worlde, and that he must entre into his gloype and kyngdome thzough many persecutions, and muche trouble. Yea, furthermore it declareth that all suche as depende vpon him, and repose their whole hope in him, shall haue none other fortune in this worlde, then Christ him selfe had. And here note the profound iudgements of God. Christ beyng the beloued sonne of  
G. i.

Christe  
fleeth  
into  
Egypt.

John 18  
Luc. 22.

the

The sermon on

the father, with Iosephe and his loupug mother Mary, must needes flee and geue place to Herode, a most wretched captife and cruel tyrant: Where as yet God might (yea with one woorde of his mouth) haue destroyed him, and punished him accordyng to his demerites. Why was this done: Doublesse, forasmuche as Christ was geuen into this worlde to dye for vs, and to suffre al maner of euils, it was necessary that some pzoofe of it shuld be now shewed

**Olee. 11** in his childhod. And furthermore, it was necessary to fulfyll the pzoephecie of Oleeas saynge. Out of Egypte I haue called my sonne. And also Herode himselfe (as yet) had not fulfilled the measure of his fury, And needes must he dayly more & more heape the wraeth and indignacion of God vpon him selfe. For wretchedly he lyued all his life, therefore he wretchedly dyed. He cruelly executed the tyrants parte, wherefore he had the rewarde of a tyrant. And suche is the fortune of Christians, that theyr enemyes doo lyue a mooste pleasaunt lyfe and are exalted as hygh as the Cedre trees of þ high mountains of Lybane, but the Christians ar oppressed & troden vnder foote, as you see here, & it chaunced, to Christ himselfe, to Mary his blessed mother, and to Ioseph.

**Isal. 36**

God is  
carefull  
for hys.

Secondarily, in this Gospell is declared, howe lyke a father, and howe mercyfully, God taketh vpon him the cure and charge to pzoouide for his beloued sonne Christ, and his parentes. And first, lest they might fall into the handes of that mooste cruel tyrant, he commaunded theim to flee into Egypte, and to tarry there vnto þ death of Herode.

And

the Innocentes daye .

And this doth he by a noble messenger . that is to  
saye, an angell . Besides this, where as Iesus pa-  
rentes were pooze folkes and had small comforte,  
either of kinnelmen , or of theyr neyghbours ,  
yet god so looketh vnto theym, that the wyle men  
came frome the East countreies, byringinge theim  
gyftes , wherewith they might sustaine both them  
selues , and the babe , vntill the tyrannous cru-  
eltye of Herode were ceased, and at an ende.

Nowe, althoughe god layde a very heauye crosse  
vppon Marye, Ioseph , and the babe Iesus, yet  
withdrew he not frome them his fatherly mynde,  
but cherished theim with suche goodnesse and mer-  
cy, that althoughe they were in tribulacion, yet  
they perished not, but were fortunately deliuered,  
euen as god hath promised vnto all christians,  
that suffre tribulacion for his woorde .

And althoughe god for a tyme withdrewe hys  
healpe , and appeareth that in verye deede hee  
hathe forsaken vs , yet at the laste wee shall e-  
uidentlye proue and playnely see, that in verye deed  
no manne can bee moze studiously carefull for  
vs , than the Lorde our God . In the meane time  
lette vs onely studie to doo after the Prophete  
Dauids counsell , to abide pacientely the lorde, psal. 26  
to doo his pleasure manfullye , that oure heartes  
maye bee comforted, and by hope lyfted vpp vnto  
hym , so that pacientely wee abyde what ad-  
uersitye so euer chaunce vnto vs . Thys (I saye)  
if wee doo , it is impossible that we shulde be forsa-  
ken & left without comfort. And though men wolde  
not comfort vs, yet needs must it come to passe that

C. ii.

God

God by his holy Angels shall comforte vs, as here you haue a noble example in Iosephe, Mary & the childe Iesu, whiche although for a tyme they gaue place to Herode, yet after Herodes death, they were againe called out of Egypt by the Angel.

Thyrdly the Euangelist describeth the crueltie and tyzany of Herode. For after that he had geuen commaundement vnto the Wysemen, that they should go and diligently searche for the childe, and when they had founde him to bryng worde to him, that he also might come & worship him, and do him reuerence, he now seying that he was mocked of the Wysemen, was excedyng wroth, and sent & slewe all the chyldezen that were in Bethleem two yeres olde or vnder, according to the tyme that he had serched furth of the Wysemen. What is this? Is this to worship him? yea doubtles, thus appeareth hypocrisy and tyzany. For as touchyng suche men, when they speake fayrest, then get they sonest and farthest of from them. For surely their mowthes are full of bitternes and desceite, and vnder their tonges are payne and sorowe, as sayth the Prophete Dauid. A manne needeth not to seke farre for an example. Did not Iobab maister of the armye vnder Dauid deale so with Abner bearyng to him a frendly countenance? Or when did Saul kepe saythfull promise wth Dauid, although often tymes he sware depely vnto him? Euen so did wicked Herode here with the Wysemen. For fyrst before them he pretended himselfe to be a simple person, & a man without guyle or fraude, promisyng that he would honour and reuerence that newe bozne childe: euen as

This is  
to wor-  
ship  
tyrants

psal. 9.

2, Ke. 9

the Innocents dape.

in our tyme some euell persones seeme to do, whiche can fashion theym selues to euery mannes company, and with fair & swete words wpye simple mens mouthes so smoothly, that any man wolde thynke theyr myndes and wordes were all one, tyll at the laste, the pooze and simple doo proue by experience that thei dissemble with theim, & intended nothing lesse the the godly wordes that they spake. But let vs speak of Herod, which befoze these wise men promiseth that he entendeth to bee vertuous & to worship this Christ, that shuld come in to y<sup>e</sup> world, But fulfilleth he this promise? Yea god wot: His prayer was so strong, that no mother in Bethlehem noz in al the coasts, might kepe her children a liue. For as many as were two yeaere and vnder, were slaine. Oh excellent prayer. Are there not thinke ye in our time y<sup>e</sup> wold worship Christ in like maner, yf they might thereto be suffered & haue occasion? Suerly it were y<sup>e</sup>ldone, to surmise any such thing of our hypocrites syth thei do daily hear so many sermons. Yet I fear me, if it shuld come to that point, that thei wold destroy & root vs out whom the world counteth heretiques (for flesh is flesh and so continueth) that many woulde be readye to do suche goddes seruice (as Christe calleth it in S. Iohnes gospell) yea and ryght gladly proffer their seruice to do it. And this I know that we (with the grace of god) shalbe readye not only to suffre all aduersitie for the gospels sake, but also to dye for it, be Herod and all his vngodly membez neuer so mad with it.

Fourthelye, the Euangelist in this place recy-  
teth the sayinge of Jeremy the Prophet which so  
C. lll. many



**Iere. 13** many yeres before prophesied that miserable murdering of the infantes, whiche were slayne vnder that cruel tyrant Herode, and also the great lamentacion and weeping of those mothers for their children. And in this place fyrst is declared & prayesed the truth of all the prophesies, that those thynges whiche they before spake of, must needes be accomplished and fulfilled, euen as Christ sayd: Heauen and earth shall passe, but my worde shall not passe.

The  
truth of  
prophesies.

**Ma. 24** Furthermore here is an example to all ministers of the worde, that with all diligencie they consider it and endeavour them selues, that whatsoeuer they teache, preache, or otherwyle do in their office, that they do it vpon a good foundation of the holy scriptures, so that they may euer be ready to answer to those, as are not sufficiently instructed in their doctrine or workes, or that vnderstand not their preaching. For euen Christ him selfe in likewyle approved his doctrine out of the olde testament and the Prophetes, and that in many places. And did not the Apostles in like maner? Howe excellent an artificer dothe Paule thewe himselfe in recityng the textes of the olde Testament: For whatsoeuer it be that is buylded vpon that sure foundation of the holy scripture, be it doctrine, or worke begon or finished, it standeth sure and stedfast.

All preachers  
should  
confirm  
their sayings  
with  
scripture

Contrary, whatsoeuer is not buylded vpon that foundation, there is no remedy, it must nedes fall. God through Christ geue vs the knowlege of of his holy worde. Amen.

The gospel on the conuersion of S. Paule  
the Apostels daye. Mat. 19.



**T**hen answered Petre, and sayde vnto hym.  
Beholde • we haue forsaken all, and folowed  
the, what shall we haue therfore? Iesus sayde  
vnto them: Verely I saye vnto you: that when the  
sonne of man shall sitte in the seat of hys maiestye,  
ye that haue folowed me, in the regeneraciō: shall sit  
vpon twelue seates, and iudge the twelue trybes of  
Israel: And euery one that forsaketh house, or bre  
thren, or sisters, or father, or mother, or wife, or childre, or lands  
for my names sake, • shall receiue an hundredth fold, and shall in  
heryte euerlastynge lyfe.

Mat. 4

Mat. 10  
Luc. 18.

Luc. 22.

Deut. 33

Joh. 13.

THE EXPOSITION.

**I**n the gospel of S. Mathewe ys made men  
tio of a certayne ruler, which did aske Chriſt  
what he shuld do, that he might inherite and  
haue euerlasting lyfe. Vnto whom Chriſt answered  
sayng: If thou wylt entre into lyfe, keepe the com  
maundementes. And forbicause he dyd aske lyke a  
iustifier that wolde be iustified by his owne woꝝkes  
withouth fayth, therfore he receaueth suche an an  
swere as concernyng woꝝkes. This toply felow by  
and by boasteth and rusleth out (as the fashion of  
iustifiers alwayes is for to do) and proude ly answere  
rel of his woꝝkes which he had done, and sayth: All  
these haue I kepte from my youth vp, what lacke  
I yete What shall we say or think of thys vaine  
and proude confidence: Veraduenture he shuld not  
haue had answered much anyste, yf the law had not

Iustifi  
ers are  
boasters  
of their

C. liii.

beene

The sermon on

wozkes. been spiritual (as saint Paule sayth) and had not required the affection of the heart and the inwarde man, and not only the outward apparance of wozkes, wherln this iustifier was deceiued. Nowe for because that he should learne to knowe his imperfection and hypocrisy, Christ sayth vnto him: One thyng ye wāt. If thou wilt be perfect, go thy way & sel that þ̄ hast, and geue it vnto the poore. Here was sodenly a wyndow opened into his heart, so that he might haue sene, bpō what a feble & weake foundation & imperfect sayth he stode. But what doth he? He goeth not about to do þ̄, whiche Christ cōmaunded him, but left him, & goeth his wayes. Wherout it cōmeth well to passe whiche Christ sayth: How hardly shal they that put their cōfidence in ryches, come into þ̄ kingdom of god? It is easier (sayth he) for Camel to go thorowe the eye of a nedle, than for a riche mā to entre into the kyngdom of heauen &c. Whiche thynges when S. Peter had heard that it was no smal thing to leaue all & folowe Christ, and that he had already done it voluntarily & not compelled ther vnto, he doth aske Christ, what shall become of him & thother Apostles. It cānot be denied but that S. Peter with his brother Andrew, frely & voluntarily did leaue & forloke al (although it was but litle) & folowed Christ. And surely, if Peter had been so riche as euer was Cresus, yet when he had heard Christ speake in his hart this sayng, folow me, he would haue left al & folowed him. Pene the lesse it was a carnal affectiō in him, taking thought for his reward, befoze he had done his diligence, or befoze he had brought his worke to an end. And as touchyng

Ryches  
are a let  
vnto life  
euerlastyng.

A carnal  
affectiō  
was  
in Peter

The conuersion of Sainct Paule.

touchig this matter, it seemeth that Peter was like vnto those workmen, which when thei were agreed for their wages, wet into þe vyneyard, but yet requirereth a greater reward, then thei that came about þe ix. and xi. hour. For when did Abzahā (I pray you) require any such thyng when he was commaunded of God to forsake his fathers house and folowe the Lorde into a strange lande? Therfore Peter is set furth in this place as an exāple of mans infirmitee which notwithstanding, Christ (accozdyng to his gentle & fatherly affection) doth gladly beare & take in good part, enē as it often tymes chaūsed in þe Apostles, whō Christ wold such lenitie & myldnes of mynd did so long beare withall, vntill at his tyme he did byyng the vnto perfection. Yea if that good & most bountifull Christ should reiect & cast away all them whiche were weake in þe fayth, what should become of vs I beseeche you: There is not one of vs whiche would not gladly take a reward, though he had not deserued thesame by any maner of seruice. Besides that, all wee with good wyll would raigne with Christ, though we haue neuer suffered any thyng with him or for him. But loke not, that that shal come to passe, but thus it shalbe, He that suffereth with me, shal also raigne with me.

Peter s  
fayth of  
Christ.

Secōdarily, though it be mete and cōuenient, þe we do our dutie & seruice vnto God of very loue of the heart, without any respect of reward (for the reward shal folowe of his owne accorde) yet notwithstanding Christ sheweth vnto Peter & to the other Apostles, how he will intreate them, and what they shal at length receiue of him. And this his promise

C. v.

he

he also confirmeth with an othe, sayng: Verely I say vnto you, that when the sonne of man shal sit in the seate of his Maiestie, ye whiche haue folowed me in the newe byrth, shal sit also vpon the twelue seates, and iudge the twelue tribes of Israel.

Hearre howe large a promyse is made in this place vnto the Apostles. For he wyl not onely conferre this benefite vnto theim, (although a greater can not be desired) that by him they shal be made good

The re-  
ward of  
the Apo-  
stles,

and righteous, and (if they perseuer vnto the ende in a true fayth) partakers also of euerlastyng life, by his only grace and mercy: but also he wyl make them iudges, that in the newe byrth, when we shal be receiued into euerlastyng health, they shal sitte nere vnto Christ. Of the whiche iudgement saint

1. Cor. 6

Paule also speaketh: Doe ye not knowe (sayth he) that we shal iudge Angelles. Albeit wee must not referre this iudgement to the last iudgement only, but it must also be vnderstanded of the laste iudgement of the spirit among christians in this life. For as sone as by the worde wee receiue the holy ghost, & and are made the sons of God thzough fayth, the is this gyfte geuen vs also, that by the worde we may iudge al thynges, euen as saint Paule wytnesseth in another place. The spiritual man iudgeth all

1. Cor. 2

thynges, and he is iudged of no man. And Christ also: Nowe is come the iudgement of this worlde, and the prince of this worlde shalbe thrust out. Are not the thynges, which are promised vnto the Apostles in this place, great and excellent: And it is to be vnderstand, that to leaue all thynges, & to folow Christ, must be done at the fyrst. For although the  
Apostle

The conuersion of Saint Paule.

Apostles had left all thynges and folowed Christe when he spake these woordes, yet was sayth at that tyme vnperfect in them. Moreouer the holy ghost was not yet confirmed in them, as it came to passe afterwarde vpon the day of Pentecost. Yea, euen Christe himselte affirmeth, that they lefte all thynges vnperfectly, & folowed him, when he sayth that he sent furth his disciples without staffe and scrippe, & yet they lacked nothyng. And in another place. The children of the spoule fast not, whyles the spoule is with them. The Apostles in very dede folowed Christ, & were sent furth to preache in Iu-ry. But where was persecution? yea, rather where was sayth, whiche could haue borne suche persecu-  
tion if it had happened: Wherefore it is to be vnder stand, that the Apostles left all thynges, & folowed Christ perfectly then, & not before, when vpon y<sup>e</sup> dai of Pentecost, they did with cōstant mynde confesse Christ before the Scribes & Phariseis, and all the people. Moreouer, when they preached not only in Iurpe, but in all the worlde vnto the people with suche sedulitee, diligence and constancy, that at last they wer also compelled to dye for preachyng of the Gospel. And truely as concernyng this matter of folowynge Christ, saint Paule, whose feast wee celebrate this day, is not to be counted the least. for after that he was cōuerted of God (as we reade in the nyynth chapiter of the Actes of the Apostles) and of a Wolfe was made a Shepe, he preached his Lorde Christ with suche zeale and earnest affection of mynde, that euen at this day his voyce is heard of this matter, and that not in one place onely, but throughout

He that beleueth is constant in tyme of persecution.

The cō-  
uersion  
of saint  
Paule.



throughout all the whole worlde. The almightie God graunt that we may receiue his doctrine and direct our life accordyng to the same.

Thyrdly, forasmuche as Christe hath promysed vnto his Apostles, iudgement ouer the xii. tribes of Israe'l, because that in his name they left all thynges, & folowed him: Nowe he procedeth to declare further, what he wyll geue to all those that for his names sake shall lose any thyng, and sayth. Euery one that forsaketh house, or bryethen or sisters, or father or mother, or wyfe or children, or landes for my names sake, shall receiue an hundred fold, and the inheritance of euerlastyng life. If any mā wyll referre the former promise only to the Apostles, let hym know, that this promise is spoken so plainly to all christians generally, that it must nedes remayne a general truth. Only let vs marke this well, howe it must be vnderstand, to leaue all thynges, & to folow Christ. For to do this truly & vnfaynedly, doubtles is required a true sayth. yea, if I haue a true sayth, whiche is dead vnto all creatures, and liueth vnto Christ alone & vnto righteousness, then haue I left all thynges in my heart, although by the good will of God I may christianly & godly vse & entoye my goodes so long as I liue: yet neuerthelesse I am alwaies redy, if nede be, to leaue al thynges & willyngly to folow Christ, yea euē vnto death, hauyng this hope & assured trust, & it pleasech God that it be so, & that he requirerh & same of me. Besydes that, I am certain, & God wyll vse me w<sup>th</sup> suche liberalite, & I shall receiue an hundred fold for & thynges & I haue forsake in this world. Finally, I knowe this also, &

Rebward  
cometh  
of it self

To leue  
and for-  
sake all.

Sainct Paules day.

in that other lyfe, I shall receiue euerlastyng life.  
 for Christ, which is þe truth it selfe, in no wyie doth  
 lye, but without dout dothe performe this promise  
 with me. But in this place it shal be expedient that  
 we doo rightly vnderstand, what it is to receiue an  
 hundredth folde. For the Anabaptistes go a-  
 boute hereof to proue a corporall kingedome of  
 Christe, and a suet and quiete lyfe, which the chri-  
 stians muſte inioye a thousand yeaeres after the re-  
 surrection of the deade, all the wycked and vngod-  
 ly being destroyed. And of this erreure they make  
 this the chiefe grounde, bicause it is added in S.  
 Luke, and also in S. Marke: In this lyfe. But I  
 praye you, howe do thele agree togyther, that wher  
 Christe in an other place dyd refuse to bee chosen a  
 kynge amongst the Jewes, after a corporall and  
 worldly manner, and sayde vnto Pilate: My king-  
 dome is not of this worlde: nowe as one forgetful  
 of his former sentence, is of a contrarpe mynd, and  
 is come to administre a corporal kyngdome in this  
 world, and to geue vnto his christians earthly plea-  
 sures, the pryde and power of this worlde: No, not  
 so. But to receiue an hundredth folde in this worlde  
 is nothinge els, than to haue a merrý, quiete and  
 suet conscience, whiche esteemeth moze his redem-  
 tion, iustice and euerlasting health, which he hath  
 gotten by Christe onely, then all the ryches of this  
 world, be they neuer so glorious and delectable to  
 the vngodly. And in very deede, suche a good thing  
 is a quiet cōscience, thzough the benefite of Christ.  
 And this so great a good thyng, wylł Christe grue  
 in this lyfe vnto all theim, which with a trew faith

The erre-  
 roure of  
 the Ana-  
 baptists

John. 6  
 John. 8

To re-  
 ceiue an  
 hundredth  
 folde.

The sermon on  
 faith do hange vppon hym, or leaue any thinge for  
 his sake. And in the countrey euerlastinge to come  
 he will giue th at felicitie of lyfe which euer shall in-  
 dure. To the whiche, the almighty god p reserue  
 and keepe vs all, thzough his welbeloued sonne Je-  
 sus Chzist our lozde. Amen.

The gospel on the purificacion of the Virgin  
 Maryes daye. Luc. 2.

Leui. 12  
 1 Reg. 2

Exo. 23.  
 and. 22.  
 Num. 8.



**A**nd when the tyme of thre puri-  
 ficacion: after the law of Moyses  
 was come, they • broughte hym to  
 Jerusalem to presente hym to  
 the Lord, as it is wzytten in the lawe of  
 Lord: & Every manne chyld that fynde  
 openeth the matrix, shall be called holpe  
 to the Lord, and to offre (as it is sayd in  
 the law of the Lord) a payre of turtle do-  
 ues or two yonge pigeons. And behold,  
 there was a man in Jerusalem, whose  
 name was Simeon, & the same mā was  
 iuste and godly, and looked for the consi-  
 lac, on of Israel. and the holy ghost was in hym. And an answer  
 had he receiued of the holy ghost, that he shulde not see dearch, ex-  
 cept he fyrst saw the Lordes Chzist. And he came by inspiration  
 into the Temple.

Leu. 12.

And when the father and mother brought in the chyld Je-  
 sus, to doo for hym after the custome of the • lawe, then  
 tooke hee him vppe in his armes, and sayde: Lord,  
 now lettest thou thy seruaunt depart in peace, ac-  
 cording to thy promyse. For mine eyes haue  
 scene thy saluacion, whiche thou haste  
 prepared before the face of al people.

Isa. 49  
 Act. 17.

• A lyght to lyghten the Gen-  
 tiles, and the glorie of  
 thy people Israel.

the purification of the Virgyn Mary.

THE EXPOSITION.



The gospel thys daye red (deare-  
li beloued) describeth first the pu-  
rification of Mary, and the offe-  
ryng by of the childe Iesu into  
the temple. And doubtes, there  
was a meruelouse great mecke-  
nes and lowlynnes in the blessed  
virgin Mary, and also in the childe Iesus, to submit  
them selues so lowly and so diligently to fulfyl that  
lawe, which they were nothing at al bound vnto. I  
praye you, who can say, they were bound vnto the  
lawe: Let vs fyrst speake of Mary. The law of pu-  
rificaciō containeth this in summe: That whē a wo-  
man hath borne a man childe, she must remaine four-  
ty dayes in the bloud of her purifyng: & if she bare  
a woman childe, fourscore dayes. But this law could  
by no means include Mary, forasmuch as she was  
byrgin befoze the byrth & in the byrth of her chyld,  
& perpetually for euer continueth virgin. Neyther  
ought she to be accōpted among those women, whō  
that law speaketh of, which haue conceived & borne  
by the seed of mā. Neyther saith the scripture: A cer-  
tain womā. but a virgin shuld bere Christ. Yet that  
notwithstanding, in this matter she gladly doth as  
other women, yea and that with the pure loue of hē  
heart, wherein she wold serue & teache other. And in  
this she instructeth vs, that we shulde many times  
do by brotherly loue, some thinges that we are not  
bounde to doo. But what shall wee saye of the  
chylde Iesus: Was not hee aboute the lawe, and  
lorde

Act. 12.

The per-  
petuall  
virginitie  
of Mary

Exam-  
ples of  
loue and  
mecke-  
nes in  
Mary  
and in  
Christe.

The sermon on

Iorde of the whole lawe: yet for all that he is offered  
 vp in the temple as another childe should be, with  
 the accustomed sacrifice, by the lawe required at  
 suche puritiynges, & that for this cause, that in the  
 oblation of this childe it might bee signified, that  
 oure fyrst natiuitie is so vnpure, so full of malice &

Rom. 8.

so fylthy, as nothing is fylthyer. And in like maner  
 by this purificacion it is signified, & by this childe  
 as by the fyrst bozne among many bzythzen, al men  
 must needes be purified. Furthermore, Chyrist also  
 submitteth himselfe vnder the lawe, not that it was  
 necessary for him so to do, as concernyng his owne  
 person, but that he would satisfie the lawe for vs, &

The law  
 is abro-  
 gate by  
 Chyriste.

Rom. 6.

so abrogate it, that in the matter, concernyng iusti-  
 ficacio, it shuld haue nothyng to do, euen as Chyrist  
 hath brought it to passe. For doth not saint Paule  
 say: You are not vnder the lawe, but vnder grace.  
 This nowe is very comfortable to vs. For the lawe  
 commaunded many thynges, whiche wee were vn-  
 able to fulfill, Actes xv. yet neuerthelesse it was  
 necessary, and that vnder paine of eternal damna-  
 tion; that we should fulfill the lawe, and satisfie it.  
 Wherefore without doubt, we all must needes haue  
 dispayred, if Chyrist had not come and fulfilled it, &  
 abrogate it, and by his grace and merites only ob-  
 tayne for vs remission of synnes, righteoulnes,  
 and eternal helth. And here note, that the lawe  
 in the matter of iustificacion is abrogate, as wee  
 haue before monished. But in asmuche as partay-  
 neth vnto the obedience of fayth, so muche it be-  
 cometh vs to fulfill and do, as chryistians and the  
 chyldren of God.

Secondarily

Secondarilye, for as muche as Simeon shuld  
 bear witnesse of this childe and of his doctrine that  
 shuld folow, to the intent, that his testimony might  
 take (as it is worthy) moze waight and estimacion,  
 therfore is he so wel described of the Euangelist by  
 his vertu and godlines. for thus sayth the euange-  
 list. And this man was righteous and godly. But  
 no man can be righteous and godly, without the ho-  
 ly ghost, & faith. For why, faith only maketh vertu-  
 ous & righteous, as the scripture witnesseth. Fur-  
 thermoze, he that beleueth, feareth god, not with ser-  
 uile or bond fear, but with a childly fear, or suche a  
 fear, as becometh a son to beare vnto his father. If  
 the it be true that the euangelist writeth of Simeon  
 (as wout doubt it is) needs must it folow that Sy-  
 meon had a faithfull and godly heart. But suche a  
 faith, where vnto did he pretend, or wherein did he  
 put her truste and confidence? To woorkes of the  
 lawe? Nay. But he looked for the consolacion of  
 Israell, as the euangelist saith. What is this  
 that I do heare? Is this babe the only comforte of  
 Israell? Surely & without dout he is euen so. How  
 many think you were ther among so many thousan-  
 des of men in Israell & Iuda, that knew this? I wa-  
 rant ye a smal numbre, if ye take away from them,  
 Mary, Ioseph, Anna the prophetisse, & this Sime-  
 on. What a wonderfull thing is this. Yea ther is no  
 such meruaille as this, that among so holy a people  
 & enryched with so many prerogatiues fro god him-  
 self, ar found so smal a numbre, that acknowledged  
 this time of grace & saluacion. Only this old man  
 Simeon, & Anna the prophetisse, toke heed vnto y

Simeon

feare.

The  
 fatherfull  
 are euery  
 where  
 fewe in  
 numbre.



prophecy of Christ, and marked this tyme of grace; certainly beleuing that it shulde be so in deed, that he shulde not taste of death, but that he shulde firste beholde the Christ of the lordes. And what folowed: For asmuche as his faith and hope was certayne and right, therefore he receaued an oracle or answer of the holy ghost, that he shuld not se death, before he had seene the lordes Christ. Oh in what ioy was this good father then: And on the other side, howe greuous was the abidyng so longe tyme vnto him, tyl he myght see that daye and attaine to that ioy. Notwithstandyng at the laste it came, and he obtained his herry desire. For whe the parents brought in the childe Iesus, to do for him after the custome of the law, this Simeon came also into the temple not of his awne heade, but by the mocion of the holy ghost. And the receiued the babe into his armes and confessed him to be his lord and sauoure, and wished vnto him all thinges fortunate and prosperous, as in this place in goodly ordre and frutefully the Euangelyst describeth it.

The ioy  
of Simeon  
11.

Childe here note, in howe greate mythe, in what great ioy, this old man triumphed as it were when the eyes of his heart were opened to knowe his Messias. Howe (saide he) O lord, thou lettest thy seruaunt depart in peace, accordyng to thy promise. Oh, howe noble a thinge is a heart that beleueth well: For, I praye you, what thinge careth Simeon for now: when he knoweth his king and sauour: Doubtes nothing nowe can make him pen sive or sorrowfull. Neither careth he much, whether he liue or dye. As though he shulde saye: Oh lord  
go

God, I haue with great and feruent desire longed  
to see thy sonne, the sauiour of the worlde, and now  
by thy goodnes and mercye I haue that I euer de-  
sired. And therfore, now I seale my selfe in so great  
ioye, that it is alike to me whether I liue or dye.  
Now if I must liue longer, I knowe that my saui-  
our, yea the sauiour of al the whole worlde is come,  
and therfore there is nothng can make me sorow-  
full. But if I must dye, then am I sure that death  
is to me auantage. Yea verely (oh Lord) I heartely  
desire to be dissolued & be with thee. For I am sure,  
that neither synne nor death, nor deuil nor hell can  
hurt me, for asmuche as I haue seen thy sonne my  
lorde, and I haue knowen him as my Messias and  
sautour. Beholde howe after this maner Symeon  
maketh his song, and declareth what sayth he hath  
in this childe. And what dothe he moze? Sufficeth  
it that he only beleueth, and that this ioy tickleth  
his heart onely? Nay not so. But he would make  
this ioy known vnto all men, and he sayth, That  
God hath prepared this sauiour, befoze the face of  
all people. Wherevnto? A light to lighten among  
the heathen, and the glozy of thy people of Israel.  
Surely that is it that I would so gladly haue hard  
spoken of. And I beseeche you what thyng might  
wee pooze heathen require moze? Wee were bonde  
vnto this tyme in darkenes & great incredulite, vt-  
terly ignorant what we shuld do to attaine euerla-  
sting saluacion. But God hath set furth this light,  
and now he hath ended this miserie. Who hath  
done this? This childe, of whom Symeon speaketh  
suche excellent thynges. And by what thyng hath

Phi. 1.

Christ  
is saui-  
our be-  
foze all  
people

The sermon on :

he brought this to passe. By his helthsom doctrine and gospell. For as he only is the glory of his people, when they acknowledge him by faith, so also is he a light vnto vs, when he woldesthat his most holy worde shuld come vnto vs. For then in deede began it to be fulfilled, that the prophet longe before sawe in spirite, and saide: The people that dwelt in darknes sawe a great lyght &c. Wherfore (deerely beloued) let vs with hartly affection indeuour oure selues, that in as much as we are made the chyldre of god, by the worde of god, that we acknowledge the same with Simeon, and be thankfull. And neuer admitte to seeke remission of synnes, iustice and eternal health at any other, then this childe, whom Simeon acknowledgeth and nameth the sauoure of the whole worlde. Who with the father and the holy ghooste preserue and keepe vs all Amen.

The gospell on saynte Mathias the apostels  
daye. Math. 11.



Mat. 11.  
Luc. 10.  
Joh. 3.  
1 Joh. 7  
9. b 10. b

At that time, Iesus answered and sayd: I thank the, O father, lord of heauen and earth, because thou haste hid those things from the wise and prudent, & hast shewed them vnto babes, verily father euē so was it thy good pleasure. All things are giuen ouer vnto me of my father. And no man knoweth the son, but the father: neither knoweth any man the father, saue the sonne, and he to whom so euē the sonne wyll open hym. Come vnto me all ye that laboure and

Eccl. 6 are laden, and I wyl ease you. Take my yoke vpon you, & learn of me, for I am meek and lowly in heart, & ye shal finde rest vnto your soules. For my yoke is easie, & and my burthen is lycht.

Sainct Mathias the Apostles daye.

THE EXPOSITION.



**T**H the right vnderstandyng of this presente Gospell, it is necessary that we consider wel, two natures in Christ. And verely if these two natures bee well and christtantly cōsidered, it shal open and make plaine many places of the godly scriptures, which at the fyrst sight might seme to be contrary, so that in very dede there shal appeare in them no repugnauncye at all. As for an example: I and my father are one. And again in another place: My father is greater then I. Nowe if you referre this sentēce vnto Christes deuine nature, & the other vnto his humaine nature, I pray you, shal not these saynges well agree: And in like maner must thou nedes do in this gospel. For that he geueth thanks to his father, it belongeth to his manhod: and that he sayth, All thynges are geuen me of my father. it must be referred vnto his godhead. But wherfoze geueth Christ thanks vnto his father: Forsooth because the worde whiche is contemned of Corazin, and Bethsaida, is hyd fro the wyse and pruden, and is reueled or opened vnto yong chyl dren. In this place he calleth theim wyse and pruden, that trust to their owne wysdome, and by their owne wyttes and vnderstandynges, will searche out all thynges. Of whom also the prophet sayth: Wo to you that are wise in your owne eyes, & prudent in your owne conceytes. Suche wysdome and suche prudence (that is) suche as will not be subdued and submit it selfe captiue vnder the worde of

Two natures in Christ.

Wise & prudent men.

Esa. 5.

The sermon on

God, and to the foliſhe preachyng of the crosse, Mal  
neuer bee able to perceiue any thyng at all of the  
matter of his iustificacion, noꝛ in any thyng that  
appertayneth to the gloꝛye of God. And why? God  
can by no meanes, noꝛ will suffre ſuche pꝛide, as co-  
monly cometh of carnall wylsedome, as it is wꝛitten:  
1. Pe. 5. God resisteth the proud, and geueth grace vnto the  
lowly. Furthermoꝛe wee see that ſuche as are car-  
nally wylse and ciuilly pꝛudent meenne, very seldome  
they come vnto the knowlege of God. But who  
then are they that are admitted vnto the knowlege  
of God, and vnto fayth? Forsothe litle chyldezen.

Chyldeꝛ  
oꝛ babes

And in this place Chꝛiſte calleth theim chyldezen,  
that diſpayze of theim selues of all their carnall  
wylsedome and pꝛudence, that only considereth and  
depely ſpyreth in their heart, thoſe thynges whiche  
Chꝛiſt taught, preached & wꝛought. Knowyng alſo  
that in matter appertaynyng vnto the honour of  
God, to righteouſnes & our ſaluacion, oꝛ our owne  
carnall wytte, is of no waytte noꝛ value, but onely

Wylseme

the worde of God. And knowyng alſo that no man  
can knowe oꝛ apprehende that iustice without the  
reuelacion of God. And now, vnto the fꝛſt nōbe  
that is of carnall wylse men and pꝛudent, pꝛertayne  
the hye pꝛieſtes, Phariſeys, and Scribes, and all  
iusticiaries, that from the begynnynge of the worlde  
vnto this day, defende & maintayne iustice of woꝛ-  
kes, contrary & agaynst the iustice of fayth. And of  
ſuch at this tyme in ſo opē light of the Goſpel there  
are innumerable. On the other parte, that is to

Chyldeꝛ

ſay, among theim that bee litle chyldezen, are to bee  
nombꝛed the Apoſtles, and all that beleue, whiche  
eſtyme

esteem the Euangelie as a most precious and holy  
relique, and in nothyng are against it, but with all  
gentilnes and lowly mynde do receyue it. There-  
fore if thou wylt come with these chylzen vnto the  
knowlege of the gospel and eternal felicitye (well)  
be not wise and prudent in thine owne conceite, but  
meake thy selfe in thyne heart. for the worde conti-  
nueth hyd vnto carnall wysedome. Wherefore also  
saint Paule calleth it a mysterye or a prerie secrete  
that all menne vnderstande not, nor perceiue. Wee  
speake (sayth he) the wysedome of God in a mysterye.

Secondarily, when Christe as very manne had  
ascribed the reuelacion of his Euangelie or gospel  
vnto his father, he would nowe also shewe himsele  
to be very God, equal with the father: and he sayth,  
All thynges are geuen vnto me of my father. And,  
No man knoweth the sonne but the father, neither  
knoweth any man the father but the sonne, and he  
to whom the sonne will open him. Of these wor-  
des it is euident, that Christ is not only very man,  
but also very God. For seynz h in this place he shew-  
eth that the knowlege of his heavenly father is  
in his power to geue it vnto whom he wyl, whiche  
thyng in another place he ascribeth vnto his fa-  
ther onely: needes must it folowe, that as concer-  
nyng h deuine nature, he is equal with his father.  
And if he bee equal with his father, it foloweth of  
necessitee, that he is very God. Nowe if he be very  
God, why should I not beleue in him: why shuld I  
refuse to put in him all my whole hope, trust and co-  
solacion: especially seynz that he is so minded to-  
ward me and all men that beleue in him, that both

Christ  
is very  
God.

Christ  
is equal  
with the  
father.



The sermon on

he will, and also is hable to helpe vs. And that he  
 wyl gladly succour vs, it appeareth in this, that for  
 our sakes he geueth thanks vnto his heauenly fa-  
 ther, as one that hath great pleasure in our salua-  
 tion and health. Besides that, he is able to helpe  
 vs, for all thinges are geue vnto him of his father.  
 And to this pertaineth it, that he sayd vnto Philip.  
 Ioh. 14. Haue I been so long tyme with you, and thou hast  
 not knowen me: Philip, he that seeth me, seeth also  
 my father: Againe, Beleue me that I am in the fa-  
 ther, & the father is in me. Heare you not in this sen-  
 tence, that Christ is equal with the father, & therfore  
 nedes must he be God: It wyl bee very profitable  
 to collect and gather suche sentences together, and  
 to haue them in oure myndes. For howe harde a  
 thyng is it to the fleshe, to beleue that a mā so dispi-  
 sed and crucifyed, should be the sonne of God, yea  
 God himselte: And that he hath (by the effusion  
 of his precious bloud) washed awaye the synnes of  
 all men, & obtained for them eternal life. So strong-  
 ly, and with suche force is sathan wont to fight a-  
 gainst this article. For he knoweth certainly that  
 if he may wyne vs fro this Christ, it is impossible  
 but he shal take vs for his praye: For thynke you,  
 Mat. 9. that it was for nought þ Christ sayd: He is blessed  
 that shall not be offended against me: Surely he  
 sawe befoze, that his pooze and cōtemptible person  
 should make many afrayd to come to his doctrine.  
 Therfore he willet that we loke vnto his worde, &  
 consideze it prudently, and not only say: Iesus sonne  
 of Dauid haue mercy vpon vs. But also say with  
 Ioh. 20. Thomas, My Lorde and my God.

Chyrdp

Saint Mathias the Apostles daye.

Thyrdly Christ allureth and calleth vs vnto him selfe with a verye swete and fatherly promise, and sayth: Come vnto me all you that labour and are laden, and I wll restrehe, comfort, and ease you. I pray you, who now wil bee slowe, & not rather with all that he can, make hast vnto so gentle a sauiour Christ: And diligently note, who thet be that Christ calleth here vnto himselfe. They are suche as labour, and are laden in their conscience. And who be thole: Those doubtles that feelee their synnes and knowlege theim, and for theim bee fearefull and tremblyng, without comfort, & of a contrite heart. For to suche consciences there is no worke, no holy deede, no wysedome, that canne succour theim, but Christ onely by his death and passion, and by that precious effusion of his blood. Many one there are, that in suche trouble of conscience, and in the great conflictes and anguyshe of y same, seke remedies, by certayne prescribed holynes and woorkes. But these profyte nomore then did that woman, whiche was sicke of y issue of blood xii. yere, whiche had suffered many thynges of many Physicions, & spent al her goodes, & was neuer the better, neither had any succour. For y more they study with their woorkes (those I say, whiche are done without true fayth) to pacifye the conscience, the more they do hurt it. Wherefore, thus must wee seke for remedye. When by the preaching of Moyses we be brought into the knowlege of oure synne, and wee feelee our selues right sooe oppressed with the burthen of synne, then let vs seke for him, whiche by his death and passion hath obtayned for vs remission of all

Christ  
allureth  
vs vnto  
himselfe  
with a  
merciful  
promise

Mar. 5.

Rom. 3.

The sermon on

The comfort of  
conscience  
must be  
sought  
at Christ

our synnes. But if Sathan wyll here drawe the  
backe, and (as he is ful of malice and craft) so put it  
into thy mynde that thou shalt thinke Christ suche  
a one, as can in no wise abide sinners: then knowe  
thou that thou loke vnto this promise, that Christ  
hath made to thee in this Gospell, when he sayth:  
Come vnto me alpe that labour and are laden, and  
I, euen I, shall refreſhe you: Whiche els no worke,  
nor saint, can do. Why I beseeche you, bee you a  
frayder: when I am gentle and lowely in heart, and  
suche a one, as it should be full soze against my will  
that any synner should depart fro me without com-  
forte. Beholde thus Christ allureth and calleth vs  
vnto himself, and setteth furth to vs a promise, that  
he will refreſhe and comfort suche as are laden and  
oppressed with synne. Yea, & further when wee bee  
comforted, he will lay a yoke vpon vs, but no suche  
as they felt before. But Christes yoke is easie, and  
his burthen light. The doctrine of Christ, because  
of the crosse, whiche it euer byngeth with it, is a  
great yoke and heauye burthen to the fleshe.  
But when the spirite cometh, it is made  
easie and light, were it afoze neuere so  
heauy, as saint Ihon sayth: His  
preceptes are not heauye. That  
almightie lord geue vs grace  
that we neuer suffre our sel-  
ues to be withdrawen fro  
that yoke. Amen.

1. Ioh. 5

The

The gospel on the annunciation of the blessed  
Virgyne Mary. Luc. 1.



sayd: Hail full of grace, the lorde is with the: blessed arte thou  
among e women.

When she sawe him, she was abashed at hys saying, and cast  
in her mynd, what manner of salutation that shold bee. And the  
aungell sayde vnto hyr: feare not Marye, for thou haste founde  
grace wpyth God. Beholde, \* thou shalte conceave in thy womb, *Isai. 6.*  
and beare a sonne, and \* shalte call his name Iesus. He shal be \* *Mat. 1*  
greate, and shal be called the sonne of the hyghest. And the lord *Luc. 2.*  
God shal gyue vnto hym the seat of his father Dauid, and he \* *Esa. 9*  
shall raighe ouer the house of Jacob for euer, and \* of hys kinge \* *Dan 7*  
dome there shall be none ende. *Mich. 4*

Then sayde Mary vnto the angell: How shall this be, seying  
I know not a man? And the angel answered and sayd vnto her:  
The holy ghozt shal come vpon the, and the power of the high-  
est shall ouersadowe the. Therefore also that holy thing whych  
shal be borne, shalbe called the sonne of god. And beholde, thy co-  
syn Eliza beth she hath also conceaued a sonne in her age, and  
this is her syxt moneth, whych was called barren, for \* with god  
shall nothing be vnpossible. And Mary sayde: Behold the hand  
mayde of the Lorde, be it vnto me, accordyng to thy worde.

*Zach. 8.*  
*Mat. 19*  
*Mat. 10*  
*Luc. 18.*

THE EXPOSITION.

**H**ere in the Gospel of this daye, is de-  
scribed the Annūciatio of the natyvyty of  
our lord Iesus Christ, which was before  
promised vnto þ holý fathers, & that theý so longe &  
so

The sermon on

so desirously wayted for. And the euangelyst Luke with very great diligēce meruailous plainly describeth that glad tidings. For he right diligently discusseth al the circumstances of it, and in as goodly orde as maye bee recyted them.

The  
tyme.

Gabriel,

Who  
sent him

The city  
The hus-  
bande.  
The vir-  
gine.

First he sheweth the tyme, that is, the syxte. moneth, after þ Elizabeth wyfe to Zachary the priest, had conceiued John the baptist. And then furthermoze, hee nameth also the aungell, by that name that was knowen and excellent in the scriptures: as in Daniell the 9. and 9. chapter: And this aungell also was befoze sent vnto Zachary. Thirde, he sheweth who sent that angell, that is god, which longe befoze had ordained Marye vnto this glorie that she shuld be the mother vnto his son. Fourthe, he also pou se, whether and to whome the Aungell was sente: that is, into a toun of Galile, named Nazareth, vnto a virgine desposued vnto a manne called Ioseph, of the house of Dauid. And the virgines name was Mary. Now if a man will declare these circumstances, and accordinge to their dignitie discusse them, it can not be opened what dignity and ornament these shal adde vnto the annunciation.

And nowe conside after what manner this annunciation came to passe, and how we shuld vnderstand it. The aungell cometh vnto Mary, and very gentely saluteth her, as a virgine replenished with grace, with whome the Lorde is: and whiche shuld in tyme comming, be blessed aboue al women, bicause of those excellent giftes, which god woulde giue vnto her. And in as much as she was abashed or troubled, bycause of his woordes, therefore the aungell

the Annunciation day.

Angel continueth his wordes, and sayth: Mary, be  
 not afrayde, doubtlesse thou hast found grace with  
 God. Behold thou shalt conceiue in thy wombe and  
 beare a sonne, and shalt call his name Iesus. Here  
 it is necessary that wee consider well two thynges.  
 fyrst, that Mary founde so great grace with God. Two  
 for that which is founde, surely it is founde with- thynges  
 out any merites of any woorkes that went before, noted.  
 and so it commeth vnloked for. Then if Mary To con-  
 founde suche grace afore God, I beseeche you where firme  
 are they, that say she deserued it: And thereupon grace is  
 doo make an Idoll of her, setting it aboue God. not to  
 I can well beare, and truly so is it worthy, that merite or  
 Mary be praised, and exalted as a goodly virgyn, deserue.  
 and full of grace afore God, yea, and also to be set  
 furth vnto all christians, as a liuely ensample of  
 fayth. yet (that notwithstanding) suffice her to con-  
 tinue a creature that attayned vnto that dignitee,  
 by grace without merites, and that neuer desired to  
 be extolled aboue her sonne, as ye may wel perceiue  
 by her owne woordes, where she sayth in the gos-  
 pell: Whatsoeuer my sonne shall say vnto you, that  
 do. Both not this mooste blessed virgyn Mary John. 2  
 in this place sende men from her selfe vnto Christ,  
 and vnto his woorde: Surely wee confesse, that  
 Mary obtayned of God greater fauour or grace,  
 then all other women, in that she was full of the  
 holy ghost, and the Lorde was with her. But nowe  
 it foloweth not of this, that I shuld make an Idoll  
 of her, that we shuld esteeme her to be our life, swete-  
 nes, & al our hope, as doth that catticle Salue regina,  
 but



but rather it were more right, to speake these thinges of Christ, whiche sayth, I, I, I am the way, the truth & life. The other thyng, that we here thynke worthy to be noted is this. We must diligently way, what the Angel sayd vnto Mary. Behold (sayd he) thou shalt conceiue in thy wombe and beare a sone. For these woordes pertayne vnto the humanitee of Christ, whiche in oure tyme is impugned, without shame, of the Anabaptistes. For they confesse, that he receiued of Mary in her wombe, figure, forme & nutrimentes. But this they beleue not, that he toke any thyng of fleshe and blood of Mary. But this text teacheth plainly that doubtles Christ fyrst was conceiued of the holy ghost, & then by the operation of the same holy ghost, he receiued (as euery other childe doth) forme, figure, & nourishmentes, fleshe and blood of his mother the virgyn Mary, and so was bozne of her as the article of oure fayth declareth. And we by the assistance of Goddes grace shal euer continue in this fayth and confesse it, & neuer depart fro it, though the Anabaptistes ware neuer so wodge, and bable neuer so muche vayne wordes in waste.

The ana-  
baptistes  
errour.

Secondarily, in this Gospel is excellently described the kyngdome of Christe. For the Angel sayth: And the Lord God shall geue vnto him the seate of David his father, and he shall reigne ouer y<sup>e</sup> house of Jacob eternally: and there shalbe no ende of his kyngdome. In these woordes Christ is called the sonne of David, & I thynke because he was so long before promised to David, and that he toke fleshe & blood of Mary, whiche was of the seade of David.

The  
kinges-  
dome of  
Christe.

Dauids  
seate.

And

the Annunciacion of the virgin Maries day.

And this seate of maiestie of Dauid, whiche should be geuen vnto him, is no corporal seate, but a spiritual seate. For if it were a corporal seate, it could not endure for euer, but it must needes haue an ende. And therfore the Angel added: And his kyngdome shall haue none ende. Suche a kyngdome of Christ is also excellently described by the Prophete Esaie in the ix. chapter, where among other thynges he sayth thus: His imperie shall be dilated or multiplied, and peace shall be without end vpon the throne of Dauid, & vpon his kyngdome, that he may confirme & strengthen it, in iustice and iudgement, fro thencefurth and for euermore. Marke, that suche a peace shall be in the kyngdome of Christe, whiche shall not endure for a tyme, but for euermore. And how could this peace be referred vnto Dauid, whiche neither had this peace, nor yet could geue it vnto other: Furthermore, in this kyngdome iustice shall be made strong in iudgement. Nowe, howe shall this be: Where as is no knowlege of synnes, there can not folowe the iustice of sayth. Therfore that I may come vnto the knowlege of synne, and after that, by sayth attayn vnto brighteousnes of sayth, Christ first causeth me, so to be throwe doune at the preachyng of repentaunce, that I shall feele my selfe worthy for my synnes to haue hell and eternal dampnacion. But then throughe the preachyng of free remission of synnes for Christes sake, I shall be againe comforted, and rayled vp, so that in tyme comyng I shall feare nothyng for my synnes, but I shall stand stedfast in sayth, and wayte for eternal health. After this maner is iustice stablished by iudgement

Esaie. 9.

Judge-  
ment.

iudgement in the kyngdome of Christ. Upon this againe it foloweth, that this seate of Dauid, which here is promised vnto Christ, is nothyng els but a spiritual kyngdome of Christ, whiche is gouerned and ruled by þe scripture of the Euāgely, or gospel. Neither can it stād in any maner other thyng, then in spirite and trueth. For it can not bee a corporall kyngdome. For why, these thynges that wee haue nowe spoken of, and the corporall kyngdome that Dauid sometyme gouerned, differre as farre as heauen and yerth. And to speake bryefly, Christ him selfe in the gospel of Luke concludeth this, sayng:

Luc. 17 The kyngdome of God is within you.

Thyrdly, wee haue here a noble ensample of true fayth in Mary. For although at the fyrst she was abashed at the Angels worde, and afterwarde also wondered right sore, howe she should be the mother of the Lord, seyng that she knewe no man: Yet now when she heareth, that the holy ghost should worke all this in her, she gladly committeth her selfe vnto the wylle of God, with great mekenes & lowlynes, and beleueth the Angel whiche God had sent vnto her. Wherefore also Elizabeth highly praised this

Luc. 11. fayth, sayng: Blessed art thou which hast beleued, for those thynges shalbe accōplished in thee, which were tolde thee from the Lord. For this is the true nature of fayth, which appeareth here in Mary, to beleueue the worde, to leane vnto the worde, and to cleaue vnto the worde, yea though that thyng whiche the worde speaketh of, can in no wise be comprehēded by mans reason. For why shuld it bee called fayth, but that it beleueth thynges inuisible & not apparant

Exāples  
of fayth  
in Mary

Nature  
of fayth

the Annunciation day.

apparāt, yea, & incōprehēlible to mā: Thus did Abra-  
hā, whē cōtrary vnto hope, he beleued ito hope. For  
as S. Paul saith: He was not weake in faith, nei-  
ther cōsidered his own body, dead in māner, (for he  
was now almost an hundred yeaere old) nor the ba-  
taine wombe of Sarah. He staggered not thow  
vnbeliefe at the promise of god, but he was stronge  
in faith, and gaue to god the honoure, ful certefied,  
that whatsoeuer god promised, he was able to per-  
forme it. Unlike manner must we do. Whensoever  
god speaketh any thing whiche I can not obtaine  
nor perceiue by my reason or wisdom, it becometh  
me not to dispute, by what meanes it maye come to  
passe, but thus muste I saye: Behold, I am ready  
the lordes bonde seruaunt, and gladly do I meeke-  
ly submitte my selfe captiue vnto thy woorde, al-  
thouge I perceiue it not, nor can not comprehend  
it. Thus did Mary, when the aungell had saide:  
The holy ghost shall come ouer the, and the power  
of the moste highest, shall ouershadowe the. &c. Ma-  
rye sayd: Beholde the Lordes hande mayden, be it  
done to me, accor dyng to thy woorde. Nowe if yee  
will doo vnto Marye suche serutce as shall please  
her, beleeue the promise of god as shee beleued it.

Feare god, as Mary feared god, liue as shee  
liued, and thou shalt possesse eternall lyfe

as Marye doth. As Chryste promised:

Who so euer doth y wil of my father

that is in heauen, he is my bzo-

ther, sister and mother. God

graunte vs all that wee

maye doo well. Amen.

E. i.

The

# THE PASSION OF OVR

Lord Iesu Christ, parted into  
tyre Sermons.

## The fyrste sermon Mat. 26.

Mat. 14  
Luce. 22

Ioh. 13.



Psal. 61

1 Cor. 9

Mat. 18.

Mat. 14

**W**hen I eue was come  
he sate doune with the  
twelue. And as they  
did eate he sayd: There  
ly I saye vnto you, that: one of  
you shall betraye me. And they  
were exceedinge sorowfull, and  
began euery one of them to saye  
vnto him: Lorde, is it I? He  
answered, and sayde: He that dippeth hys hand with me in the  
dishe, the same shall betray me. • The sonne of man truly goeth  
as it is written of hym: but wo vnto that man by whom the son  
of man shall be betrayed. It had been good for that man, yf hee  
hadde not bene borne. Then Judas which betrayed hym, an-  
swered, and sayde: Maister, is it I? He saide vnto hym: Thou  
hast saide. Whan they were carpyng, Iesus tooke breake, and  
whan he had geuen thanks, he brake it, and gaue it to his disci-  
ples. and sayde: • Take, eate, this is my body. And he tooke the  
cuppe, and thanked, and gaue it them, saying: Drynke ye all of  
this, for this is my bloude (which is of the new testament) that  
is shedde for many for the remission of sinnes. But I say  
vnto you: I wyll not drynke henceforth of this fruite  
of the vine tree, vntill that daye, when I shall  
drynke it newe with you in my fathers  
kyngedome. And when they  
hadde sayde grace, they  
wente oute vnto  
mount Oluet.



**W**haue (deerly beloued) not with-  
out cause recited vnto you oute  
of þe gospel of Math. the text of þe  
Lords supper, & that we purpose  
at this tyme to treat vpon vnto  
your louing charity. For so it see  
we think it profitable to counsel  
and helpe the weak, which about this time ar wont  
for the more part of a custome to come vnto the co-  
munion of the lordes supper & participat of it. and  
therefoze they shall loue and more gladlye desire  
some bytise instruction in this matter.

The beginnynge of this gospell declareth with  
how greate humanitie and gentlenes Christ prouo-  
ked Judas vnto repentaunce, adding also vnto yt,  
that except he did repent, that dānacion in soul and  
bodye was prophesied to chaunce vnto hym. But  
who tolde Christ that Judas shuld betray him, and  
deliuer him into the handes of the Jewes? Surely  
no man. But he beinge very god, that searcheth the  
hartes & raiues of al men, knew it, neither nedeth he  
any man to shewe him suche things. Now that hys  
clemency, goodnes, & long suffering in all thinges  
might appeare, therfoze he handleth him that shuld  
betray him, with such mercy & friendly or familiare  
dealing, & calleth him vnto penance after that fallsh  
on that he vttereth him not by name, but onlye with  
his worde toucheth his conscience. Called not hee  
him sufficiently vnto repentaunce, when hee sayde  
vnto him: Woo to that manne, by whome the sonne  
of man is betrayed. It had been better for that man

Christe  
paciēce  
calleth  
Judas  
to repen-  
taunce.

C. ii,

that



Rom. 2.

Dee. 13

Judas  
an ensa-  
ple to  
impent-  
tent.

that he had neuer been bozne: Doubtles, whom so  
great mercy of Christ (as in this place is shewed vn-  
to the traytour, & also offered vnto him) prouoketh  
not vnto repentance & sayth: surely I say that man  
must nedes haue an indurate & blinded heart, as had  
Judas. For Christ could handle him no better, nor w-  
more merciful kyndnes. This great paciēce of god  
and Christ, considered S. Paule, sayng: O yspisest thou  
the riches of his goodnes, paciēce & lōg sufferynge:  
knowest thou not, that the lōpynge kyndnes of God  
leadeth the to repentance: Of this now it foloweth  
that not Christ, but we our selues are the cause of our  
own destruction, as the prophet Meas wytnesseth,  
sayng: O Israel, thy distruccion cometh of thy self.  
But Christ offereth vnto vs, grace, and his spirite,  
yea & that very liberally in many places of the gospel  
Therefore, whosoever now wyl not do penance, that  
man must nedes fall into like daunger w- the Jewes,  
which would not knowe the tyme of theyr visitacion.  
Judas heard what he ought to haue done, & what  
doubtles should folow vpon that his betrayng, and  
what rewarde he might surely trust vnto, except he  
forsoke that euil & mischeuous enterpryse, & he had  
taken in hand. But dyd he repent: or dyd this any-  
thyng moue him: Naye forsooth. But as the serpent  
stoppeth his eares, that he heare not the voyce of the  
enchanter: euen so Judas stoppeth his eares, & shut-  
teth out all admonitions of Christ. Wherefore it came to  
passe, & by his own sinne, he is dāpned perpetually.  
And also, he is set furth as a synguler ensāple to all  
that are impentēt. But the God of mercy, and father  
of our Lorde Iesus Christ, vouchesafe of his great  
and

of our Lord Iesu Christ.

and tender merciful goodnes, to kepe and pzeferue  
vs al from suche impenitent heartes and desperat  
myndes.

Secondarily, after that Christ with suche friend-  
ly wordes (although in vaine) had called Judas to  
repentance, and with his welbeloued Apostles had  
eaten that Easter lambe, he ordained and instituted  
the remembraunce and commemoracion of our re-  
dempcion whiche here in this place of the newe te-  
stamēt is aswel expessed and declared by figures &  
figuratiue speeches, as it was in the olde testamēt.  
foz as the pure Paschal lambe without spotte, sig-  
nified Christ. The effusion of the lambes blood, sig-  
nified the effusion of Christes blood. And the salua-  
cion of the children of Israel frō tempozal death by  
the Lambes blood, signified oure saluacion from  
eternal death by Christes blood. And as almightie  
God passyng thzough Egypt, kyllled all the Egyp-  
tians heyres in euery house, and left not one aliue, &  
neuerthelesse he passed by the children of Israels  
houses, where he sawe the Lambes blood vpon the  
doores, and hurted none of them, but saued them al  
by the meanes of the Lambes blood: so likewyse at  
the last iudgement of the whole worlde, none shall  
be passed ouer and saued, but that shall be founde  
marked with the blood of that moste pure and im-  
maculate lambe Iesus Christ.

And foz asmuch as the sheddyng of that lambes  
blood was a token and figure of the sheddyng of  
Christes blood then to come, and fozasmuche also  
as all the sacramentes and figures of the olde testa-  
ment, ceased and had an ende in Christ: lest by our

E.iii,

great

The pas-  
chal labe

The loz-  
des sup-  
per.

great unkindnes we shuld peradventure be forget-  
full of þe great benefite of Christ, therfore at his last  
supper (when he toke his leaue of his Apostles to  
depart out of the world) he did make a newe wylle &  
testament, wherein he bequeathed vnto vs cleane re-  
mission of all our synnes, and the euerlastyng inhe-  
ritance of heauen. And the same he confirmed the  
next day with his owne blood and death.

And lest we should forget the same, he ordayned  
not a yerelely memorie (as the Paschal Lambe was  
eate but ones euery yere) out a dayly remembrance  
he ordained therof in bread & wyne sanctified & de-  
dicated to that purpose, sayng: **Mat. 26** This is my body:  
This cuppe is my blood, whiche is shed for the re-  
mission of synnes. Do this in the remembrance of  
me. Admonishyng vs by these wordes, spoken at  
the makynge of his last wylle and testament, & at his  
departyng out of the worlde (because thei shoulde be  
the better remembred) that whensoever wee do eate  
the bread in his holy supper, & drinke of that cuppe,  
wee shoulde remembre howe muche Christ hath done  
for vs, and howe he dyed for oure sakes. Therfore,  
**1 Cor. 11** sayth saint Paule: As ofte as you shal eate of this  
bread, and drinke the cuppe, you shal shewe furth  
the Lordes death vntyll he come.

And forasmuche as this holy bread broken, and  
the wyne deuided, do represent vnto vs the death of  
Christe nowe passed, as the killyng of the Paschal  
Lambe did represent the same yet to come: therfore  
our sauour Christ vled the same maner of speche of  
the bread & wyne, as God before vled of the Pas-  
chal lambe.

of our Lord Iesu Christ.

For as in the olde testament God sayd: This is  
the Lordes Pascheby, or Pascheouer, euen so sayth Exo. 12.  
Christ in þe newe testament, This is my body: This Ma. 26  
is my blood. But in the old mystery and sacrament,  
the Lambe was not the Lordes very Pascheouer or  
passyng by, but it was a figure whiche represented  
his passyng by. So likewise in the newe testament,  
the bread and wyne bee not Christes very body and  
blood, but they be figures, whiche by Christes in-  
stitution bee vnto the godly receiuers therof, sacra-  
mentes, tokens, significacions, and representacions  
of his very flethe & blood: instructyng thei sayth,  
that as the bread and wyne feede theim corporally,  
and continue this temporal life: so the very flethe &  
blood of Christ feedeth theim spiritually, & geueth  
theim eyerlastyng life. For vnto the faythful Christ  
is at his owne holy table present, with his mightie  
sprite and grace, and is of them more fruitfully re-  
ceiued, than if corporally they should receiue him  
bodily present. And therfore they that shal worthely  
come to this Goddes boorde, muste after due trial of  
themselues, consider fyrst, who ordained this table,  
also what meate and drynke they shal haue that  
come thereto, and howe they ought to behaue them-  
selues thereat. He that prepared the table is Christ  
himselke. The meate and drynke wherewith he fee-  
deth theim that come thereto as they ought do, is  
his owne very flethe and blood.

They that come thereto, muste occupye their myn-  
des in consideryng howe his bodye was broken for  
them, and his blood shed for their redemption, and

C. llii.

so

so ought they to appoche to this heavenly table w  
all humblenes of heart, and godlynes of mynde, as  
to the table wherein Ch�ist himselſe is geuen. And  
they that come otherwysse to this holy table, they  
come vnworthely, and do not eat & dȳnke Ch�istes  
fleshe and bloud, but eate & dȳnke their owne dam-  
nacion: because they do not duely consider Ch�istes  
bery fleshe & bloud, whiche be offered there spiritu-  
ally to bee eaten & dronken, but dispisȳng Ch�istes  
most holy supper, do come therto as it were to other  
meates & dȳnkes, without regarde of the Lordes  
body, whiche is the spiritual meate of that table.  
Therfore, let a mā (as saint Paule sayth) examine  
him selſe, and so eate of the bread and dȳnke of the  
cuppe, for he that eateth and dȳnketh vnworthely,  
eateth and dȳnketh his owne damnacion, not deser-  
uȳng the Lordes body.

Euil per  
sons do  
not eate  
the body  
of Ch�ist

Thȳrdly, we can not deny, but that both the good  
and bad do eate and dȳnke the sacramental bread  
and wine, but besides the sacramentes the good ea-  
teth euerlastyng life, the euil and wicked membyres  
of the deuil euerlastyng death. for they do not eate  
and dȳnke the body & blud of Ch�ist, but (as saint  
Paule sayth) they are gyltie of the body & bloud of  
the Lord, and eate & dȳnke their owne damnacion.

Fourthly, it is necessary that we knowe, where-  
vnto this sacrament profiteth, and what vtilitee co-  
meth to vs by it, and what is the power of it. And  
this can nomā learne better any where, then of the  
bery wordes, wherewith this sacrament was insti-  
tuted, whiche say: This is my body, geuen for you,  
vnto the remission of synnes. Ch�iste ordayned  
this

of our Lord Iesu Christ.

this sacrament of his body and bloud in bread and wine, to preache vnto vs, that as our bodies be fed, nourished and preserued with meate & drynke, so are our hungry soules fed, nourished and preserued by his body & bloud of Christ. This same spiritual eatyng and drynkyng of the sayd body and bloud of Christ, is not receiued in the mouthe, & digested in the stomacke, but it is receyued with a pure heart & a synccere fayth, beleuyng that Christe gaue his body to death & shed his bloud vpon the crosse for vs, & that he doth so toyne and incorporate himselfe to vs, that he is our heade, and we his membez, hauyng him dwellyng in vs, & wee in him. What thyng can bee moze comfortable to vs, than to eat this meate and drynke this drynke? For he sayth himselfe: He that eateth me, shal liue by me. Wherfore in this sacramēt, receiued with a true fayth, we are assured that our synnes be forgiven, whiche thing when we fele in our heates, at the receiuyng of his Lordes supper, what thyng can be moze ioyfull, moze pleasaunt or moze comfortable vnto vs? Who is it that would not apply his whole study, cast in his mynde day & night, yea & go though it were neuer so long a iourney, so he might attaine this treasure? Suppose pou there bee any ryches in this worlde lyke vnto this? Saye verely. Why so? For the goodes of this worlde, be they neuer so excellent, neuer so precious & great in value, neuer so pleasant & beautifull, yet they ebbe & flowe, they fall as leaues, and they passe away, although in this life onely they comfort man much, yea, and rather bere & trouble him: But this treasure of forgiveness of synnes, when by fayth it

John. 6

Remission of sinnes is his highest treasure that can be in the worlde.

E. v.

is



# The Passiō

All men  
ar bound  
to receiue the  
Sacra-  
ment.

is obtained, found, and set hande vpon, it bzingeth  
with it no incertaine, deceiuable nor transitory life,  
but a continuall, euerlasting, and perpetual lyfe, &  
also it causeth peace & ioye in the holy ghoſt, which  
ſhall laſt for euer. Wherefore yt is very neceſſarye,  
that we with al diligence and ſtudiouſe mind, ſerch  
for this treaſure. There ar ſome that are ſo minded  
that they thinke that when they haue the worde, it  
is not verie neceſſary nor maketh no great matter  
whether they come vnto the ſacrament or no, and ſo  
it is in their liberty whether they wyl take part of  
the lordes table or no. But I deny that liberty, & ſay,  
ſo al mē are ſo ſore bound to remembre this benefite  
receiued of God through Chriſt, as ſo apoſtels wer,  
and often to reuolue it in heart and to giue thanks  
for it. For though I neither can, nor will bynd mē  
vnto a certaine preſcript, or peculier time to receiue  
this ſacrament, yet it is neceſſarye, that wee conſi-  
der the commaundement of Chriſte, and that often  
tymes we accompliſhe and in deede fulfyll it. Fur-  
thermore, it is a trewth and can not bee denied, but  
that by the woorde, there is offered vnto vs the re-  
miſſion of ſinnes. And in the ſame worde is this ſa-  
crament commaunded and comprehended, ſo that  
the one can not bee in onye wiſe deuided from the  
other.

The bleſ-  
ſed  
lordes  
ſupper.

ſittely, conſidre now, who theſe be that ble this  
ſacrament accordyngly: Doubteles that are ſuch as  
beleue. Ther is a promiſe in the lordes ſupper, that  
Chriſt wold giue his owne body vnto death for vs,  
& that he wold ſhed his blud, to waſh away our ſin-  
nes. And in this promiſe there is no doutyng. But

what

of our Lord Iesu Christ.

what profiteth this promise vnto me, excepte I receiue & take hold vpon it by faith: But yet if I wil be partaker of these thinges, it is necessary that I come in faith. For euery promise of God is receiued by faith. So likewise teacheth the sentēces in þe gospel of Iohn: He that eateth this bread shal liue eternally. Item, The breade which I wil giue, it ys my flesh for the lyfe of the world. Item, He that eateth my flesh and drinketh my bloud, continueth in me, and I in him &c. Al these sentences ar spoken of faith. Now who so cometh vnto the communion of the lordes supper not hauing this faith, then not only hee eateth it not vnto his health and eternall life, but muche rather he taketh part of this sacramēt vnto eternal cōdemnaciō, as S. Paul in the epistle to the Cor. sufficiently sheweth and teacheth. Job. 6.  
Co. 11. Therefore if thou feele thy sinnes & knowest them, & woldest right gladly be delyuered from them, & desirest to growe, increase and ware strong in faith, well, make hast & come to this supp. For in it thou shalt find, not only forgiveness of sinnes, & that by þe word, but also thou shalt feed thy soul with þe body & bloud of Iesu Christ, a great cōforting to thi faith. Furthermore, this sacrament shuld moue & stir vs to friendship, to liue quietly in peace, vnitie & concord, & to put away all hatred, variance & discord. & to testifie a brotherly & vnfained loue betwene vs. For whē we be made al partakers of this one table what ought we to thinke, but that we be al mēbres of one spiritual body: that we be ioyned together in one Christe, as a greate numbze of graines of corne bee ioyned together in one lose.

Wher,

# The Passion

Wherefore they that can not bee perswaded to bee good to their christian bzethren (for whome Christ suffered death) when in this sacrament they be put in remembraunce, that the sonne of god bestowed his lyfe for his enemyes. We see dayly that eating and drynking together, maketh friendes, and continueth friendship: Muche moze then oughte the table of Christ to moue vs so to do, whereby we confesse vs to be all membyres of one body, and acknowledge Christ to be giuen vs of God his father. To whome with the sonne and holye ghoste, be all honoure and glozpe, for euer and euer. Amen.

## The gospell on the second sermon vppon the passion of our lord. John. 18.

Mat. 19  
Mar. 14  
Luce. 22



Then Iesus had spoken these woordes, he went forth with his disciples, ouer the brooke Cedron, wher was a garden, into whyche he entred, and hys disciples. Judas also whiche betrayed him, knew the place, for Iesus ofte tymes resorted thither with his disciples. Judas then after he had receiued a bonde of men, & ministers of the highe priestes and pharisees, came thither with lanternes, and fier brandes, and wea pons. And Iesus knowyng all things that shulde come on him, went forth, and sayde vnto them: Whom seeke ye? They answered him: Iesus of Nazareth. Iesus sayth vnto them: I am he. Judas also which betrayed hym, stode with them: As sone then as he had sayde vnto them, I am he. they went backward and fell to the grounde. Then asked he them againe: Whom seek ye? They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. If ye seeke me therfore, let these go theyr way, that the sayinges might be fulfilled whyche he spake: Of them

John. 17 which thou gaucst me, haue I not losse one.

Then Simon Peter haupnge a sworde, drew it, and smote the

of our Lord Iesu Christ.

the high priestes seruant, and curte of his right care. The ser-  
uantes name was Malchus. Therfore sayth Iesus vnto Peter:  
putte by thy sworde into the sheath: Shall I not drinke of the  
cuppe whiche my father hath geuen me?

Mat. 26  
Gene. 9

THE EXPOSITION.



As muche (dearely beloued) as  
wee haue vndertake, to declare  
vnto you, and to set out the deate  
death and most bytter passion of  
our Lorde Iesus Christ: I haue  
thought it conuenient, and nede  
also requirerh the same, that wee  
should first shew briesfly, what is the vse of the same  
passion, and what vtiltee and fruit may come by it  
vnto vs.

For there is no greater folye, nor more worthe  
laughte, than to make only suche preachynges, as  
should moue mennes myndes to fret at the Jewes,  
because they dyd suche an horrible cryme against  
Christ & by such wordes take an occasion to curse &  
rebuke the traitour Judas, and to condempne him.  
For surely here are to bee considered, thynges farre  
greater and higher then those. And what thynges  
are they that we ought here to consider? fyrst wee  
ought to ponder, what were the principal causes of  
that so great passion, whiche the most innocent labe  
of God suffered. For if this be depely wayed and co  
sidered in the heart, it shall worke as muche in oure  
heartes, as dothe the preachyng of the lawe, whose  
office is commonly to set befoze oure eyes the huge  
greatnes of our synnes, to feare vs and to driue vs  
vnto dispayre. But now, who were they that were  
the

The Passion

The  
cause of  
the death  
of Christ  
Esa. 53

the cause of that so paynful death and passion vnto  
Christ: & that comytted that horrible cryme to slep  
the sone of God: No mā can shewe this moze truly  
nor better, then the prophet, whiche sayth: Because  
of the transgression of my people I haue slayn him.  
Kepe this sentence diligently in thy mynde. And if  
thou wylt so doo, thou shalt haue as great cause to  
fret at thy selfe, as euer thou couldest fynde to bee  
displeased with the Jewes, and that wretched poore  
felowe Judas. And if þ the Lord our God gaue his  
dearely beloued sone vnto this passion, for the tras-  
gression and synnes of his people, surely we also do  
put to our workyng & helpyng hādes vnto this pas-  
sion, & ar also aswel as other, authoys of his death.  
Haue not we synned also w other: Or are we except  
out of this sentēce: Al men haue synned, & are desti-  
tute of the glory of God. Doubtles no mā can here  
excuse himselte, neither is any mā free frō sinne, so þ  
he may lay al þ blame vpo the Jewes, for Christes  
death. For as S. Iho sayth: He is þ propiciacion &  
obtainer of grace for our synnes, & not for our syn-  
nes onely, but also for the synnes of all the worlde.

Rom. 3

1 Iho. 2

Our sin-  
nes cru-  
cified  
Christ.

Therefore, when thou hearest that this innocent  
Christ was bound, scourged, spyt vpo, and skorned,  
and besydes that, beaten vpo the face, crowned with  
thorne, & crucified, thou shuldest then call to mynd  
and remembre, that thou thy selfe hast done this, &  
that thy synnes were the moost iust cause and very  
occasion of all these thynges. Neither must thou re-  
membze thynges lightly, but so meditate them in  
thy mynde, that thou mayst knowe thy selfe, a most  
gretuous synner, and, confesse thy selfe suche a one,  
as

of our Lord Iesu Christ.

as by thy synnes prouoked so great wyathe and indignacion of God. For thynke not that thy synnes were light, for þe whiche it was necessary þe sonne of God shuld come doune fro heauen, and suffre the most byllayn death of the crosse. Consider also in thy mynde, that this passion, & Medyng of that pectous blud, was done for thy welth & profite, þe thy synnes and all thy trasgressions shoulde by effusion of this blud be washed away, & so thou deliuered fro al thy synnes, mightest be made the sonne & heyre of God. Nowe if þe by fayth takest hold vpon this, & with all the whole fayth of thy heart, trustest wholy vpon it, it shal make the fre fro al synnes, recõcile the vnto þe heauenly father, and byrnyng perpetual ioy, & eternal felcitede vnto the. Euen as S. Paule sayth: Christ, when we were yet weake, accordyng vnto the tyme, died for þe vngodly. And scarce wyl any mā dye for þe righteous. Yet peradventure, some mā dare dye for a good man. But in this hath God set out his loue towarde vs, that when we were yet synners, Christ dyed for vs. Muche more now þe we be iustified in his bloud, we shalbe saued fro the wyath by him &c. After this maner the woundes of Christ, may be vnto the a preachyng of the lawe, when thou callest to mynde, that he suffered them for thy synnes. And agayne, when thou remembrest & beleuest, that all this was done for thy wealth, then receyuest thou that glad tidynges, which preacheth vnto the, that thou shalt not perishe, but art deliuered from all thy synnes, and shalt liue with Christ eternally.

Is not this a wonderous great profyte, that thou hast by the passion of Christ: where are, I pray you

What  
profite  
we haue  
by the  
death &  
passion  
of Christ

Rom 5.

nowe



**Note** nowe, those iusticiaries, whiche ascribe their salu-  
 this pe cion not vnto the passion and death of oure Lorde  
 seccaries Jesu Christ, but vnto þ merites of their owne woꝝ-  
 that sell kes: Surely, they erre exceddyng soze, that so be-  
 pour me rites to leue. For doubtlesse our owne woꝝkes were neuer  
 other able to perfoꝛme so great a thing, but Christ, Christ  
 I say, Christ only is he, that by his death & passion,  
 and by the effusion of his precious bloudde, geneth  
 freely, and maketh vs to possesse eternal helth. For  
 1. Coꝝ. 1 he is made vnto vs wisdom from God, and righ-  
 teousnes, and sanctification, and redemption.

**Secondarily**, wee heare nowe of the Euangelist  
 Ihon, that when Christ had ended, that his last sup-  
 per, & had finished that excellent sermon made then  
 vnto his disciples, he went furth with his disciples  
 ouer þ broke called Cedro, into a certain garden, to  
 pray. Some men wyl say, what meaneth this, that  
 Christ taryeth not within the house? Shuld prayer  
 be bound vnto certayne prescrybed places? Nay tru-  
 ly. For saint Paule wylleth, that in euery place we  
 holde vp our handes vnto God. Yet that notwith-  
 standing, suche is the nature of feruent and earnest  
 prayer, that it may bee farre better and deuoutlyer  
 done, in some secrete place, or (as Christ sayth) in thy  
 chambze, then in suche places, where is great resort  
 of people, as we also see in the gospel of Mathewe,  
 howe Iesus wet alone into the mountaine to pray.  
 But then specially is it agreable, that he þ prayeth  
 be alone, and farre from other, when his necessitee &  
 panges of his mynd are great, that he may so much  
 the more frely shed furth his whole heart, before the  
 Lorde his God, and in his lappe laye furth all his  
 aduersitee

Prayer  
 requi-  
 reth a  
 secrete  
 place.  
 1. Ti. 2.

Mat. 6

Ma. 14

of our Lord Iesu Chriſt

aduertiſtee, whatſoever it be. And now, what thynke  
you moued Chriſt to departe aſpde into the garden  
to pray? Surely that exceedyng great anguiſhe of  
his heart. For nowe he knewe þ the tyme was come  
of his paſſion, whiche he ſo ſore feared, that he ſayd:  
My ſoule is ſorowfull vnto the death. And againe:  
O my father, if it be poſſible, let this cuppe paſſe frō  
me. You heare in this place howe great feare, how  
great anguiſhe, how great tribulacion and penſiue  
nes was in the fleſhe of Chriſt. And doubtleſſe the  
ſame feare inuaded him, when he hāgynge bpō the  
croſſe, cryed out with the ſayng of the Pſalmiſt:  
O God, O my God, why haſt thou forſaken me?  
But nowe ponder what Chriſt doth in ſuche neceſſi  
tee, & frō whence he asketh comfort & helpe. Doubt  
les he hath no maner of helpe, comfort, or hope, but  
in his heauēly father, at whole hand alſo he loketh  
for all cōſolacion: ſeyng þ it was impoſſible for any  
creature to helpe in ſuche neceſſitee and trouble.  
And although he muſte needes dꝛynke of the cuppe  
of his paſſion, yet was he comforted & ſtrengthned  
by his heauēly father, whiche ſent an Angel from  
heauen to comfort him, which altogether was done  
for vs. For this infirmittee of Chriſte that wee here  
ſee, was made our ſtrength. For ſurely we could ne  
uer haue been able to ouercome any temptaciō, but  
only by Chriſt. Whensoeuer therfore in our neceſſi  
tee, wee aſke any thyng of oure heauēly father for  
Chriſtes ſake, we ſhal doubtles for Chriſt, obtayne  
helpe, comfort, and all oure heartes deſire, and bee  
aſſured of moſt ſure cōſolacion.

¶ i.

Chryſoly

Necceſſi  
tee com  
pellerh  
men to  
pray.

Pſa. 22.

Chriſt  
asketh  
at his  
heauēly  
father.

Luc. 22.

The Passion

Thirdely, when Christe hadde ended his prayer, Judas came with the seruantes of the Bishoppes and Phariseis, to betraye his Maister and Lorde, to deliuer him into the handes of the Bishops and Priestes. Is not this an horrible thing to speake, especially that an Apostle betrayed Christe: Before he had preached the gospell, before hee hadde done myracles, yea and so behaued him selfe, that he seemed nothing vnlyke the other Apostles. Besydes this, it was not longe before, that he sate at one table with Christ and his Apostles, and was partner of his Supper, and hadde hearde, with howe greate patience and meekenes, (although in close wordes) the lorde had called him vnto repentance. Yet notwithstandinge, he was so sore indurate and blynded, that for a little while money he selleth his Lord, and betrayeth him vnto the Jewes. Who canne nowe haue any truste in manne, seepng this traytour dare be so bold, (as one that hathe none euell in his mynde, or thynketh no harme) to kysse Christe: Who also shall boast himselfe of the gyfte that God hath gyuen him, before hee come vnto a blessed and christiam ende: Doubtles it was not said for nought: Hee that perseuereth vnto the ende, shalbe saued. There are manye that haue a good begynnyng, when they firste beginne to beleue, as we haue experieence of suche in our times. For there haue been some, whiche in the beginning when the gospell beganne to floreysh, were so feruent and exceedinge hertly, that in manner they dyd burste oute all together with feruent loue, and seemed as they wold at ones deuour the whole gospell. But a very

There is  
no truste  
in man.

Mat 24

ry final

of our Lord Iesu Christ.

the small numbze is there of theim that haue continued the same hartye good mind, vnto a good, fortunate and perfecte ende. Wherefoze this is euer true, that our sauiour Christ saith: The last shalbe first, and the first laste. What nedeth mo wordes? When suche men ones fall frome the gospell, they runne into suche enuye and hatred against it, that without doubt they would do, as Judas here doth to his lord and maister, if god wold permitte vnto them, occasion to do it. Howe often (I praye you) complaineth S. Paul of such false breithren? Therfore all christian men haue a greate cause, without ceasing to offre prayers vnto god by Christe, that not only he wold bring vs vnto the trew and right faith, but also that of his great mercy and vnspokeable goodnes, he vouchsafe to conserue vs in the same, vnto the ende.

Fourthely, we see in this place, howe willingly Christe gaue himselfe vnto the crosse, for so saith the texte. Then Iesus knowinge all thinges, that shoulde come vnto him, hee wente to meete theim, and sayde: Whome seeke ye? They answered hym: Iesus of Nazareth. And Iesus sayd vnto them: I am he. As it not fulfilled in this place that the prophete sayd: Hee shall bee ledde as a sheepe vnto the slaughter, and as a lambe before the shearer, so shall he hold his peace, and he shall not open his mouth? And also the saying of the Apostle. He was made obedient to the father vnto the death, euen vnto the death of the crosse. Now though we loke vpon Christe but euen as vpon a gifte giuen vnto vs, surelye it shall not a litle stablish and strengthen our faith, that

Note  
this  
christian  
reader  
do it.

Christe  
willingly  
gaue  
him  
vnto  
the  
crosse.

Act. 53.

Phil 2.

Christe  
is our  
gife and  
our en-  
sample.

The Passion

that he wold so gladly offer himselſe vnto the death  
for our profite and for our redemption. But if we co  
ſidre Chriſt giuen vnto vs, as an exāple, we muſt re  
1 pet. 2. membre, what S. Pet. wyrteth in his epiſtle: Chriſt  
ſuffered for vs, leuig vs an exāple, ꝑ we ſhuld folow  
his foot ſteps, for ſo ſhall we take the croſſe, as wil  
ligly vpon vs, if need require it, as we ſe that he ſuf  
fered death vpon the croſſe. And I praye you, why  
ſhulde we not heer willyngly offre our ſelues, ſeing  
that we haue ſo mighty and mercifull a lord, that  
wil be preſent & aſſiſt vs in al our tribulaciōs: And  
that he is able, we maye perceiue it in that he threwe  
doun al the Jewes vnto the earth, by the power of  
his worde. That he is mercifull he ſheweth in this,  
that in the myddest of his aduerſitie, hee caſteth not  
of the care for his diſciples, but is ſo careful for the  
that in their behalfe he ſaid vnto his aduerſaries ꝑ  
moſt gredely ſought to drinke his bloud: If that ye  
ſeek me, let theſe go, ſo that the worde might be ful  
filled, whiche he had ſaide. Of thoſe whom thou ga  
ueſt me, I haue not loſte one.

Fiſtelye, when Peter had cut of the eare of Mal  
chus the biſhops ſeruant, Chriſt commaunded Pe  
ter to put vp his ſwearde. Wherein doubteles hee  
taught vs, that his kingedome which only is admi  
niſtered by the word, & ſtandeth in ſpirit & faith, this  
kyngdome I ſay, may be defended with no power of  
the fleſhe, but is only to be conſerued & defended of  
god. And ſeing ther is no doubt, but god wil defend  
his owne kingedome, I praye you, why feare we ſo  
much ꝑ enemies of ꝑ goſpel: Why do we not rather  
in this behalfe, ſuffre god to prouide for theſe thigs:

Why

God de  
ſendeth  
ꝑ goſpel

of our Lord Iesu Christ.

Why say we not with saint Paule: If God be with Rom. 8.  
vs, who may be agaynst vs? Surely it canot be de-  
nyed, but theyr power is great, that beate euil wyl,  
and would the Gospel were vtterly destroyed. But  
what is all their power, if it bee conferred vnto the  
power of god? At the least, let vs study this. Let vs  
by all meanes haste vnto this, that we may stande  
strongly by the woozde, and suffre not our selues to  
be seperate from it, and suffer not our selues to bee  
seperated from it, and doubtles God himselve shall  
fynde a waye, howe to conserue it, and to defende it  
against all his aduersaryes. For it is not in vayne  
that the prophet sayth: My woerde shall not returne Esa. 55.  
to me voyde, but it shall do all my wyl, and it shall  
prosper in those thynges, wherunto I haue sent it.  
Then if the woerde must nedes fulfyl the thyng it is  
sent vnto, I pray you, who can resist it? Is it possi-  
ble thynke you, that a creature should compell his  
creatour? I thynke nay. And I beleue, that God is  
able without any payne, to fulfyl his counsaile and  
wyl, althoughe the enemyes of the gospel would  
burst for sorowe. It is then couenient, that the mi-  
nisters of the gospel, by no meanes fight with the  
tempozall sworde, but onely with the sworde of the  
woerde, whiche S. Paule calleth, the woerde of God. Eph. 6.

But he that is not so cōtent, but affirmeth, that  
his quarel must bee defended with systes and  
blowes, violence and power, doubtles it  
shall chaunce to him as Christ sayeth  
here: Every man that stryketh  
with the sworde, shall perishe  
vpon the sworde.

J. iii.

The



The thyrde sermon hypon the passion  
of our Lorde. Iohn. 28.



Joh. 17.

Mar. 20

Mar. 14

Luce. 22

Then the company and the Capitain, and ministers of the Jewes tooke Iesus, and bounde hym, and led him away: to Anna first, for he was father in lawe unto Cayphas, whiche was the highe priest: that same year. Cayphas was he, whiche gave counsel to the Jewes: that it was expedient, that one man should dye for the people.

And Symon Peter folowed Iesus,

so did an other disciple: that disciple was knowne unto the highe priest, and went in with Iesus into the palace of the highe priest. But Peter stode at the doore without. Then went out that other disciple (whiche was knowne unto the highe priest) and spake to the damsell that keppe the doore, and brought in Peter. The said the damsell that keppe the doore, unto Peter: Art not thou one of this mannes disciples? Hee sayde: I am not. The seruantes and the ministers stode there, whiche had made a fier of coles, for it was cold, and they warmed theym selues.

Mar. 14

Luce. 21

Peter also stode among them, and warmed hym. The highe priest then asked Iesus of hys disciples and of hys doctrine. Iesus answered him: I spake openly in the world, I euer taught in the synnagog and in the Temple, whither al the Jewes resort, and in secrete haue I sayde nothinge, why askest thou me? aske theym whych heard me, what I haue sayde unto theim. Behold, they can tell what I sayd. When he had thus spoken, one of the ministers whiche stode by, smote Iesus on the face, saying: An-

Act. 23.

swerest thou the highe priest so? Iesus answered hym: If I haue euell spoken, beare witnesse of euell: But yf I haue well spoken, why smitest thou me? And Anas sent hym bounde to Cayphas the highe priest. Simon Peter stode and warmed him selfe. The said theym unto hym: Art not thou also one of his disciples? Hee denied it, and sayde: I am not. One of the seruantes of the highe priestes (his cosyn whose eare Peter smote of) sayde unto hym:

Joh. 13.

Did not I se the in the garden with him? Peter therfore denied againe, and immediatly the cocke crowe.

## THE EXPOSITION.

In this part of the gospel we may consider, why  
 Ither Iesus was carped after that Judas had be-  
 trayd him, namely vnto the houses, fyrst of Annas  
 & then vnto Cayphas. For Annas was Cayphas  
 father in law. What do I hear? Thynketh any mā  
 that this is credyble, & these men so vertuous, holy,  
 and well learned, would couet to destroy a prophet  
 of so great fame, a mā of suche innocent liuyng, yea  
 one in whose mouth was found no guile, and would  
 they (thynke you) laye assaultes to destroye him? I  
 praye you, howe agree these two together, that they  
 be bothe so vertuous fathers, & suche bloudthursty  
 butchers? Surely these two thynges agree not  
 very well, yet here wee see they agree in one. And  
 though the Prophete Dauid often accuseth them,  
 as men mooste greadye to suppe innocent blood,  
 yet perchance they can cloke this theyr malicious  
 mynde, and so hyde it, and excuse it, that they wyl,  
 men should report them, as though thei did all this  
 of an exceadyng great zeale, to defende the lawe of  
 Moses, and the tradicions of the fathers, like as it  
 is commonly practised, that thei can bee imagined  
 none so great or haynous a cryme against & truth,  
 but hypocrisie can befoze the worlde paint it out w  
 fayre colours, yea and set it furthe with a glorious  
 myne of godlynes. Well, let hypocrisie vse her co-  
 lours as long as she lust, & decetue men as much as  
 she can. For surely when & truth cometh, & the light  
 of the Gospell dothe myne abrode, doubtlesse then

The hy-  
 pocrisye  
 of the  
 Jewes  
 bythops

Nothig  
 so euil  
 but hypo-  
 crisy can  
 make it  
 holy.

it shall euidently appeare, what lay hydde in suche  
 mennes heartes, and wherof that their zeale came,  
 that is, of mere enuye and stubburne hatred, where  
 with they are so set on fyre, and do fret against the  
 truth, that they can by no meanes abyde it.

For why? the trueth so rebuketh and repzehendeth  
 that outwarde shyne of righteous woorkes and all  
 their holynes, and it sheweth, that althoughe out-  
 wardely they bee honest and vertuous, yet in heart  
 they are detestable wretches, and bloudthursty dog-  
 ges, vnto whom also God shall say at the laste day:

Mat. 7

Depart from me you workers of iniquitee, I know  
 you not. But this they can suffre in no wyse, and it  
 is a double edged sworde in their heartes, when so  
 euer they are compelled to heare these thynges spo-  
 ken. Nowe forasmuche as Christ had tolde them  
 their faultes many tymes, and euermore rebuked  
 sharply their hypocrisy, they nowe therfore swarme  
 together and gather their counsels, and for money

Psal. 2.

Money  
 maketh  
 Judas  
 betray  
 the  
 truth to  
 this day

do hyper the traytoz to betray him, and delpue him  
 into their handes. Yet do they not this to conserue  
 and defēde their lawe, but this they do to oppresse  
 the truth, wherwith Christ had sore troubled them, and  
 would in no wyse suffre their hypocrisy to bee este-  
 med as righteousness. This I say is the only cause,  
 why they would so gladly rid Christ out of the way.  
 I pray you who wyll nowe wōder that in our daies  
 our religious fathers, surely induced by this exam-  
 ple, rage with suche crueltie against the woordes of  
 God & his gospel? I assure you, they are not so un-  
 wyse, but rightwell they can consioze, what is expe-  
 dient for them to do in this behalfe, and therefore

they

of our Lord Iesu Christ.

they often assemble and cōsulte among themselves. for why, they see, if the gospel may goo furth and prosper, that this outward and carnal goddes seruice that they haue, this outward shewe of holynes that they crake vpon, wyll in shorte tyme bee very litle set by. And if these thynges ones be had in no reputacion, then doubtlesse that holy god of theirs (the belly) shall be iacke out of office, & nomore worshipped. And then men shall syng to him an Anthem nothyng pleasaunt, that is to say, Labores manuum tuarum manducabis, Thou shalt eate the labours of thyne owne handes. I pray you who wyll not with this be disquieted, and discōtent in his mynde? Who of them wyll not take counsel to rydde this doctryn out of the waye? Therefore in this place note diligently who they are that take Christe, bynde him, scourge him, and geue commaundement to crucify him, and you shall euidently perceiue, what lyeth hyde vnder the hypocrisie of all men.

Secondarily it is not lightly to bee passed ouer, but diligently to be noted, that Christ, when he was examined befoze y<sup>e</sup> bishop ascōcernyng his doctryn, he appealed vnto the hearers of his sermons, and defended boldly and constantly the same his doctryn, as true doctrine. And so was it very necessary, that Christ should do. For God not only requireth, that we should cōtinually apply his doctryn, by teachyng, hearyng & learning it: but also that we should frely confesse it, and defende it, whensoever we should be examined of it. For Christendome standeth not, as some say, in beleue well and holde thy tongue, but beleue and cōfesse, as the Prophet sayth: I beleued

Pl. 127

Christe  
knowled  
geth and  
defen-  
deth his  
docttine

Pl. 115.

f. v.

and

The Passion

and therefore I spake. But thou wilt say: I am no enemy of the worde, and asmuche as in me is, I can well suffre the gospel to be preached, if at the least it should not breake peace and concord among the people. What is this? Sekest thou peace in this worlde, and wouldest thou haue constant friendship with it? Doubtles it were a fayre thyng, if it might be possible to byng it to passe. And also I thynke there can nomā be found, but he rather would haue glad and mery dayes, then tribulacion and persecutions. But would he so that sayd: I am not come to sende peace vpon yearth, but a sworde? I suppose

Mat. 10

He that  
will haue  
the gos-  
pel must  
haue the  
crosse al-  
so with  
the gospel

this mynde is not so. For if thou wilt haue peace in this worlde, then nedes must thou lacke the worde, and all the good thynges that in it are offered and geuen to thee. But if thou wilt haue the worde, nedes must thou also haue the crosse, whiche the worde byngeth with it, and thou muste willyngly take it and perseuer in the same vnto the ende of thy life. Yea though one crosse would folowe vpon another, and lye mooste heauily vpon thy necke, euen as the pro-

Ps. 118.

Patience  
& bold-  
nes.

phet Dauid also sayth: And I spake of thy testimonies in the presence of kynges, and I was not ashamed. And note that vnto the sufferance of the crosse, wee neede muche patience: and vnto the defence of the worde we must haue a mouth, that can speake with out fear. For although Christ had taught that if a manne were stryken vpon the right cheake, he should turne the other also, yet will he not now aproue this stryke geue him, by silence and holding his peace, but he sayd: If I haue spoken euil, byng

Mat. 5.

wytnesse

of our Lord Iesus Christ.

wytnesse of that euil. But if I sayd well, why doest thou stryke me? Christ toke this strypp paciently, as the scripture sayth: When he was rayled vpon, he dyd not geue euil woordes agayne. When he was euil intreated, he did not thyet them. Yet could not hee approue that their iniust delypng, as a thyng well done. And euen so it is expedient for euerye christian manne to do, that is, he ought doubtiess freely to confesse the trueth before the worlde and all men, as did the Prophetes, saint Ihon Baptist, Christ himselfe and the Apostles, and as al the elect sence the beginnyng of the worlde haue done. And if he therfoze be skozned, beaten, persecuted, and cōdempned of menne, he ought after the ensample of Christ, with quiete and patient mynde, to take vpō him, and suffre suche iniurye & persecucion. Yet not withstandyng, he ought not to approue nor prayse their quarel that so do, nor yet suffre, that by his silence suche tyzannye bee approued or lauded, but with free and vnfeareful open mouth, let him shewe that this their vniust dealyng is euil and vnrigh- teous, as in ded it is nothyng els but vnrigh- teous and wycked. And therfoze also is it that S. Paule Tit. 1. requirerh in a bishop, that he bee mightie and able to exhor- te with true doctryne, and to conuince the agaynsayers.

Therdy, wee haue now the fall of saint Peter, The pre whom we ought diligently to consider and marke. sumpti- on and rashnes of the for we not only beholde in him, how foolish, rashe and vnwise the presumption of man is, but also we learne in him, that when a manne hath by frailtye fallen



The Passion

fallen, he shulde not by and by dispaire, but muche rather looke vnto the goodnesse and clemencie of Christe, by the which Peter was againe receiued, & obtained remission of all his sinnes. Doubteles, it was a greate presumption that hee promised to go with Christ, euen vnto the very death, and by this presumption fel he into so great sinne. For how shuld fleshe wishe for death, seing that very nature hathe so disposed the flesh, that she rather desireth a quiet and pleasant liuinge: For euen he that is indued with the holye ghost, hath much a do to take heed, least in death he be ouercome or dispaire: much lesse may we thinke, that of our owne strength we maye be able to stande againste it. Wherefore we oughte to be very circumspecte and ware, that we presume not, but that we stand in feare euermore. yet for all that, contynually beseeching god the father, that he will vouchsafe for his sonne Christes sake, to comforte vs with his holy spirite, that we be ouercome in no temptacion, but that euermore wee maye perceiue and feele his helpe, strength and consolacion. For certainly this is truthe that the prophet saith:

Ps. 117.

The cle-  
mency of  
Christ  
towards  
sinners.

Anabap-  
tistes er-  
roure.

The lord is my helper, I will not feare what man can doo to me. And thoughe it chaunce sometyme while we liue here, that we fal, yet let not our heart giue ouer, nor we maye not dispaire, but by and by arise againe, and also call againe for the grace and mercy of god. For surely Christe hath euen now the same mynd, that he had then, when he receiued Peter againe into his fauoure. The Anabaptistes of this our tyme, deny that those maye retorne againe to grace, which ones knew the truth and afterward againe

of our Lord Iesu Christ.

againē fell into synne: and as muche as in them is,  
poore Peter and wee all should perishe and be per-  
petually cōdemned. But lett their foliſhe bablyng  
light, for they bee bayne, and bayne they continue.  
But rather consider thou howe Peter fell, and was  
againē receiued into grace, and so shalte thou gette  
profite by considering it. And note diligently in  
what place Peter fel & commytted that great sinne, In what  
place Pe-  
ter fell.  
namely, he fell in the Byshoppes palace. And of  
this place mayst thou learne, howe great feopardy  
it is to preachers of the woorde of God, often to vse  
the courtes of great men of the worlde: and especi-  
ally for these considerations. First, it is an honesty  
for a man (as courtiers repute it) ofte to haunt vo-  
luptuous pleasures, with a certain pride & dignitie  
to excell other, whiche thynges in deede as suche  
temptacions, maye easely moue and breake a right  
godly man. Then furthermoze, Sathan him selfe  
also is very ready, & our fleshe is excedyng weake,  
so that without doubt here needeth great careful-  
nes and studious hede to be taken. But what shal  
the preacher of Gods truth do here? Forsoth thus.  
He may not haue to great loue vnto the courtly  
daintie fare, nor to muche acquaint himselfe with  
those whiche in the court do seke none other thyng  
but voluptuous pleasures, honoz, porte, & in suche  
thynges haue their heauen, but he ought diligent-  
ly to remembre his office, and geue all his care and  
studye, well to rule with the sworde of God, and con-  
tinually to whet that vpon them. Doubtlesse the  
maner of courtiers is suche, that for a tyme y<sup>e</sup> shalte  
be welbeloued & accepted, and thou shalte haue geue  
the

## The Passiō

Ihon  
 Baptyſt  
 payde  
 for his  
 fauor in  
 Herodes  
 court.  
 Mat. 6  
 Mat. 11

the swete wordes enough, especially if thou seldom  
 talke of the truth and can well lyſt a great challice,  
 and be a fayre Maſſer: But if thou wylt play þ true  
 preacher, and tell euery man his vice and synne (as  
 in deede it ſhaibe thy duetie) ſurely thou ſhalte ſome  
 perceiue, whether moo Joſephes & Danys dwell  
 in the court, or els Herodes and Aman. And to ſay  
 the truth, Herode could very well abyde Ihon Bap  
 tyſt, and gladly hearde he him. But when Ihon re  
 buked him for the adultry, by and by all his fauour  
 was loſt, & Ihon was fayne to pay no leſſe then his  
 head for þ great fauor he had in the court. Finally,  
 In kynges and prynces courtes, thou ſhalte fynde  
 very fewe Daniels, but as Chriſt ſayd, ſuche as are  
 clothed in fyne ſofte ſylkes, ſo that thou ſhalt haue  
 great nede, to be verye ware and wyſe, if thou wylte  
 dwell and be conuerſant among courtiers.

## The fourth ſermon on the Paſſiō of our Lord Jeſu Chriſt. Ihon. xlviii.



Then led they Jeſus from Cayphas into  
 the hall of iudgement. It was in the mor  
 nyng, and they them ſelues went not into  
 the iudgement hall, leſt they ſhould be de  
 ſpyed, but that they might eate the paſſe  
 ouer. Pylate then went out vnto them, &  
 ſayd: what accuſaciōs byng you againſt  
 this man? They answered and ſayd vnto  
 him: If he were not an euill doer, wee  
 would not haue deliuered him vnto thee. Then ſayd Pylate vn  
 to them, take ye him, and iudge him after your owne lawe. The  
 Iewes therfore ſayd vnto him: it is not lawfull for vs to put any  
 manne to death. That the wordes of Jeſus might bee fulfilled  
 whiche he ſpake, ſignifying what death he ſhould dye.

Mat. 20

Mat. 26

Then Pylate entred into the iudgement hall againe, & called  
 Jeſus

of our Lord Iesu Christ.

Iesus, and sayd vnto him: Art thou the kyng of the Iewes? Ie-  
sus answered: Sayest thou that of thy self, or hath any other told  
itthee of mee? Pilate answered: Am I a Iewe? Thyne owne na-  
tion & hye priestes haue deliuered the vnto me. What hast thou  
done? Iesus answered: My kyngdom is not of this world, if my  
kyngdome were of this worlde, then would my ministers surely  
fight, that I should not be deliuered to þe Iewes, but nowhe is my  
kyngdome nor from hence. Pilate therefore sayd vnto him: Arte  
thou a kyng the? Iesus answered: Thou sayst that I am a kyng. Iohn. 6  
for this cause was I borne, and for this cause came I into the  
worlde, that I should beare wytnesse vnto the truthe. And al that  
are of þe truthe heare my voyce. Pilate sayd vnto him: What thing  
is truthe? And when he had sayd this, he wet out againe vnto the  
Iewes, and sayth vnto them: I fynde in him no cause at all. Pe  
haue a custome, that I should deliuer you one lose at Easter. will Ma. 27  
ye that I lose vnto you the kyng of the Iewes? Then cryed they Mar. 15  
all againe, sayng: Not him, but Barrabas. Thelame Barrabas Luc. 23.  
was a murderer : Act. 3.

THE EXPOSITION.

**A**S befoze the Euangelist hath plainly descri-  
bed the hypocrisy of the Bishops and Phar-  
seis, in that they (as men zelous for the lawe) took  
Christ and bound him, & caried him to and fro, from  
post to pyller, nowe hether, nowe thither, euen so  
now in this part of the gospel, is set out the hypocri-  
sy of al the people: so that it is true that the prophet  
Oseas sayth: that as the people is, suche are þe prie-  
stes. For in þe they ledde vnto their lawe hall, Christ  
that innocent lambe of God, & there to deliuer him  
to the slaughter, they haue no conscience nor grudge  
at this: but rather they are perswaded, that they do  
God high seruice. Furthermoze they thinke them-  
selues sufficiently censed and pure, if they take hede  
to this onely, that they go not into the lawe hall.  
What

Ose. 4.  
The hy-  
pocrisie  
of the  
people.

Mat. 23 What is this, but to strain out a gnat, and swallow  
 or deuour a Camel: to make cleane the outward  
 part of the cuppe and platter, but to leaue it within  
 full of rauen and intemperancie? To this also per-  
 taineth it þ̄ thei say vnto Pylate: It is not lesul for  
 vs to slep any mā. I beseeche ye, durst not they mur-  
 ther a man, þ̄ in their heartes had adiudged Christ  
 to death? You see now in this, what is the nature of  
 Hypoc-  
 risy. Cruely this, with outward woꝝkes to  
 beare a beutyful shewe, willyng outwardly to be re-  
 puted good and honest, rather then to be so in dede:  
 contemnyng all other, dispisyng and condemnynge  
 them, in comparison to them selues. And especially  
 hypocrisy is ragynge wod, & in a fury against suche  
 as condemne her outward woꝝkes and reiecte her  
 as an enemy vnto righteousness that is of fayth.  
 Nowe then begynneth she to bee hoꝝne wodde and  
 can not containe her wꝝath, but rather would (if she  
 had power so to do) murther all men, & comyt them  
 to tormentoꝝ to be hewen in pieces, then she would  
 suffre one iote of her outward holynes & honestye  
 to bee defaced. And of this cometh it, that Christe  
 sayd hymselfe: that when suche should murther chꝝ-  
 stians, they shuld thynke that they did high seruice  
 to God. Wherefoꝝe, whosoever wyl be a true chꝝsti-  
 an, he must nedes leaue all hypocrisy, & onely study  
 howe to abtain the rightousnes of fayth. Foꝝe fayth  
 gladly is occupied in inward and spiritual thinges  
 and forceth not greatly foꝝe outward thynges.  
 Furthermore, it moꝝe gladly suffereth patiently all  
 damage and inturpe, then to do any to other. But  
 how do the Jewes here? Foꝝsoth they wyl not entre  
 into

Joh. 16

of our Lord Iesu Christ.

into the Consistorie, but this they woulde, ye and that with all their hartes, that Christe were murthe red, and hanged vpon the crosse. Neither is there anye that one whit is moued with mercy or pitie toward Christe, but they al at ones with a loud voice crye: Crucifie him, Crucifie him. They all are vn- pure in heart, therfore must it needes be vnpure all that euer they do. Wherfore is it right & the Jewes receiue such reward. Contrarily, for as much as al christians are pure in hert, al things also that they do, are pure & cleane. And doubtles this benefite ob- tain we by & faith, which is in Christ Iesu our lord.

Secondarily, we haue in this talkyng of Pilat with Christe a notable sentence, and woorthy to bee kepte in memorie, of the kyngdome of Christ, what forme it muste haue in this worlde, and what state it shall haue in the worlde to come. For Pilat scorn- fully aposeth Christ in this manner: Arte thou that kyng of the Jewes? Euen as scornfullye hee asked him: What is trewth? And now to this que- stion Christ giueth a noble answer, not for Pilates sake, whiche in deede not so muche as desired to be partener of this kingedome, but for oure sake, that we myght knowe howe to prepare oure selues well to thys kyngedome, and ryghtlye to thynke, and teache of it. For suerly euerye man can not iudge rightlye of this kingdome, for as much as in it all things are done contrary to our iudgment. And I pray you, how shuld we haue any beliefe, or certain knowledg of this kingdome, except God wold giue vs his spirite? For doubteles this kyngedome is hidde wyth a crosse in this worlde, and lyethe

A pure  
hert ma-  
keth a  
pure and  
good  
worke:  
an despy-  
led hert  
maketh  
an vn-  
cleane &  
cruell  
worke.

The hig-  
h dome of  
Christe.

The hig-  
h dome of  
Christ is  
hydden  
vnder the  
crosse.

G. i. secrete



The Passion

secret vnder it. And the lord of this kingdom was as a malefactor betwene two murtherers nailed to y<sup>e</sup> crosse. I assure you Pilate him selfe beleued not, that Christ had any kingdome, although he heard that layd to Christes charge. Nor the Jewes themselves beleued it, that he had a kingdom, although in very deede, at a certaine time they wold violently haue taken him, and haue made him their king, as S. John writeth in his gospel, saying: But Jesus when he knew y<sup>e</sup> they wold come & by strengthe take him, and make him kinge, he fled agayne into the mountayne him selfe alone. &c.

Joh. 6.

Note  
what is  
the kyng  
dome of  
God.

Rom. 14.

Rom. 3.

Rom. 10

Wherefore, it is verie conuenient for a chzistian man, diligently to consioze & note what is here said, that he may perceiue and vnderstand it. My kingdome (saith Christ) is not of this world. Y<sup>e</sup> it be not of this world, what kingdom is it the, & in what thinges consisteth it? Blessed S. Paul Mal answer this. The kingdom of god (saith he) is not meat & drink, but righteousness, peace and ioy in the holy ghost. Suerly he that with these things serueth god is accepted vnto god, and aloweable afore men. Thou hearest in this place, that the kingdome of Christ is nothing else, but righteousness, peace and ioy in the holy ghost. But fro whence cometh this righteousness? Of faith, as the scripture saith: To him that beleueth, his faith is imputed for ryghteousnes. But now whereof cometh faythe? Of the worde. (as S. Paule saith) Faith cometh of hearing, and hearing, by the worde of god. Furthermore, where the worde is, there is also faith: and where fayth is, there is ryghteousnes, and wher ryghteousnes

of our Lord Iesu Christ.

is, there ys peace in conscience, & where peace in consciences is, there is spiritual ioy. Wherfore, where righteousness, peace and ioye is, there is also the kyngdom of God, as the Apostle sayth, and we also haue alleged it before. Of this nowe it foloweth, & the kyngdome of Christe standeth not in outwarde thynges, in outwarde power and administracion of cruil thynges, nor in any pompe or any proude porte, but in the worde of God, in spirite and sayth, like as Christ sayd in another place: The kyngdom of God is w<sup>in</sup> you. Yet notwithstanding, it is so couered with y<sup>e</sup> crosse, that it can be seen or knowe of no mā, but of hym, to whom it is geuen of God to se it.

Lut. 17.

Chydly here is set furth the example of a wicked Judge in Prylate. For he, although he well considered y<sup>e</sup> innocency of Christ, & was well ascertained that he had not deserued y<sup>e</sup> death, as he himself also confessed: yet for the frendship & fauor of the Jewes only, he deliuered Iesus to y<sup>e</sup> ministers to be scourged, to be crowned with thornes, to bee spyt vpon & stryken. Besydes all this (was it not a great blyndnes) hee was scourged and most villainously entreated. Furthermore, he brought him furth & sayd: Behold, I bring him furth to you, & you may know that I haue founde in him no cause worthy death. If y<sup>e</sup> Prynde no cause in him worthy of death, I pray the Prylate, why dyddest y<sup>e</sup> delyuer him to the Jewes to be scourged, and sufferest y<sup>e</sup> souldiers & seruantes to vse so great tyrannye and euyl agaynst hym: Or wherefore sayest thou afterwarde: Take him you, and crucify him accordyng to your lawe, as for me I fynd no cause in hym: Is this y<sup>e</sup> office of a Judge

The  
blindnes  
of Jud-  
ges that  
order  
matters  
for frend-  
ship or  
fauour.

G.ii,

to

The Passion

Deu. 1.

Pylyate  
fourtyme  
iudgerthe  
in oure  
tymes.

to deliuer an innocent couict by no wytnesse, into þ  
hādes of his enemyes? Euen thus surely it cometh  
to passe, when men wyl be Iudges and retayne the  
fauour of menne, as it chauned here vnto Pylyate.  
But what sayth God in this matter? Forsooth thus:  
In waye of iudgement bee not thou an acceptor of  
persones. that is: In iudgement thou shalt do to a  
straunger and vnkowen, as to thy frende and ac-  
quayntaunce. Deale with the poore as with the  
ryche. And briesly, be to one man, as to another, so  
that no man maye haue iust occasion to complayne  
either of violence, tyranny, affection oz fauour, par-  
cialitee oz iniustice. But this dothe not Pylyate  
here regarde, but lest he should lese Cæsars fauour,  
he willyngly doth that thyng for þ Jewes pleasure,  
that he was very well ascertayned to be vniust and  
vntue. For why, with his owne mouche he pro-  
nounceth, that he founde no cause in Christ worthy  
death, and yet presumeth he to doo this horrible  
facte to condempne Christe, and to adiudge him to  
deathe. Howe lette vs not thynke, but that euen  
in oure tyne lyke iniquitee maye bee founde, yea  
dayly lyke ensamples are doone befoze our eyes, if  
menne wyl at the least open theyr eyes and looke  
vpon theim. For where Christ oure Lorde is, and  
reigneth by his woorde, spirite and Gospell, there  
muste it needes bee also, that the poore Christians  
suffre all tyranny of the enemyes of the Gospel, yea  
though theyr behauour be suche, that they offende  
and hurte no man. Furthermoze it is impossible,  
but suche as bee aduersaryes of the tructh, shall  
together conspire agianst it, yea though they befoze  
wee

of our Lord Iesu Christ.

were most bitter enemies, as in this place we se Py-  
late & Herode do. Euen so in our tyme, wee see them  
that befoze were mortal enemies, & at dissencion w  
in them selues, nowe they become hye louers & fren-  
des, and agree in one to persecute the gospel, and to  
murther innocentes. But be thou of a good cōfort,  
thou I say, that hast receiued the truetly & louest it.  
We haue this Christ, whiche rose frō death p̄ thyrd  
day, & ouercame all his enemies and aduerlaties, &  
furthemore hath receyued al power in heauen and  
pearth. This Christ, if we continue stedfast in faith  
vnto the ende, wyll take our part, stād on our side &  
saue vs, so that we shal neuer be seperate from him.

fourthly, pylate again skornfully asketh Christ  
sayng: What is truth: takyng occasiō to aske that  
question, because he heard Christ say: I came into p̄  
worlde for this intent, that I might beare wytnesse  
vnto the truth. And as in this place we lerne, that p̄  
truth & gospel shal euer by this worlde be mocked,  
dispyssed & tested out of countenance, and that mans  
reason, nor any wyt of man can by it selfe take or ap-  
prehēd it, so also must we know what Christ in this  
place calleth the truth. Neither may wee take this  
diffinicion of the truth out of our owne byapne, but  
of the gospel of S. Ihon, where Christ hi mself tea-  
cheth & defineth it: Thy sermon or worde of father  
(sayth he) is p̄ truth. But what sermon is it, or what  
maner woorde is it: Truly none other sermon or  
worde, but thesame woorde of his heauenly father,  
that is to say, p̄ most holy gospel. For this is suche  
a worde, & of so great power, that it is able to com-  
fort the byused & feareful cōsciences, and geueth the

The  
truth is  
euerie-  
sted out  
of cōste-  
nauance.

Truthe.

G.iii.

holy

The Passion

- holpe ghoſte, whiche leadeth vs from all hipocriſy,  
whiche moſt of al thinges is enemy vnto the truth.  
And of this worde alſo, ſpeaketh the apoſtle Paul,  
Rom. 1. ſayinge: The goſpell is the power of god, vnto  
health or ſaluacion, to euery manne that beleueth.  
It was neceſſary for Chriſt to bear witnes to thoſe  
thinges, as he ſayth vnto Pilate, that is, he muſte  
needs in his preachinge ſet forth this truth, which  
truth is none other, but the worde of god and the  
goſpell, whereby vs ſette forth vnto all men, the  
good will of god, toward all thoſe that receiue and  
profefſe his goſpell: But nowe if I wyll know this  
truthe, and by the knowledge of it, attaine vnto e-  
ternall health, I maye not go aboute it ſcornefully  
as Pilate dothe in this place, But I muſt doo as  
Act. 17. the Theſſalonians dyd in the actes of the apoſtels.  
Thoſe that receiued the worde were very ſtudious,  
and dayly ſearched the ſcriptures, whether it were  
ſo as the Apoſtels preached. For if I do ſo, without  
doubt the vnderſtanding and ſence of the ſcripture,  
ſhal not be denyed me, but abundantly giuen vn-  
to me, as the ſcripture teſtifieth: The witneſſe of the  
loꝝd is faithfull, giuing wiſdome vnto babes. And  
to this pertaineth it, that Chriſte ſaith in John.  
ſearch the ſcripture, for they beare witnes of me.  
The ſowerth ſermon on the paſſion. Joh. 19.

Ma. 27  
Mat. 15



Then Pilate took Ieſus therfore & ſcour-  
ged him. And the ſouldiers wounde a  
croune of thornes, and put on his heade.  
And they did on him a purple garmente,  
and came vnto him, and ſayd: Hail kyng  
of the Iewes: and they ſmote him on the  
face. Pilate went forth againe, and ſaid  
vnto them: Behold, I bringe him forth  
to you

of our Lord Iesu Christ

to you, that ye may know, that I fynd no fault in him.

Then came Iesus forth, wearinge a crowne of thorne, and a robe of purple. And he laierh vnto them: Beholde the man. When the high Priestes therfore and ministers sawe him, they cryed, saying: Crucifye him, Crucifye him. Pilate saith vnto them: Take ye hym, and crucifye hym, for I fynd no fault in him. The Jewes answered hym: We haue a law, and by our law he ought to dye, because he made hymselfe the sonne of god. Whe Pilate hearde that saying, he was the more afrayde, and wente agayn into the iudgement hall, and sayth vnto Iesus: Wence arte thou? But Iesus gaue him none answer. Then sayde Pilate vnto him: Speakest thou not vnto me? Knowest thou not that I haue power to crucifye the, and haue power to lase the? Iesus answered. Thou couldest haue no power at all againste me, excepte it were giuen the from aboue. Therefore hee that deliuered me vnto the, hath the more synne. And from thence forth, sought Pilate meanes to lase hym, but the Jewes cryed, saying: If thou lette him go, thou art not Cesaies friend. For whosoever maketh hym selfe a kyng, is agaynst Cesar.

When Pilate heard that sayinge, he brought Iesus forth, and late doune to gyue sentence, in a place that is called the Pavement, but in the Hebrue tongue Sabbatha. It was the preparyng day of the easter, about the fyrte hour. And he sayth vnto the Jewes: Behold your kyng. They cryed: Away with hym, away with hym, crucifye him. Pilate sayth vnto them: Shal I crucifye your kyng? The highe priestes answered: Wee haue no kyng but Cesar. Then deliuered hee hym vnto theym, to bee crucified.

And they tooke Iesus, and ledde hym away. And hee bare his crosse, and wente forth into a place, whiche is called the place of dead mennes sculles, but in Hebrue, Golgatha, where they crucified hym, and two other with hym, one on eyther side, And Iesus in the myddell. Pilate wrote a title and put it on the crosse. The writing was: Iesus of Nazareth, Kyng of the Jewes. This title read many of the Jewes, for a place wher Iesus was crucified was nigh to the cite. And it was written in Hebrue, Greeke and Latine. Then sayde the hygh priestes of the Jewes to Pilate: Wryte not kyng of the Jewes, but that hee sayd: I am kyng of the Jewes. Pilate answered: What I haue wrytten, that haue I wrytten.

Then the souldiers, when they had crucified Iesus, tooke his garmentes and made foure partes, to euery souldier a part,

Mat. 27  
Mar. 15  
Luc. 23.

Deu. 24  
1 Joh. 5.

Sap. 6.  
Joh. 13.  
10. 13.  
Mat. 17  
Mar. 15  
Luc. 23.  
Actu. 17.

Mat. 17  
Mar. 15  
Luc. 23.  
Heb. 13.

Mat. 17  
Mar. 15  
Luc. 23

Mat. 17  
Mar. 15



## The Passion

and also his coate. The coate was without seame, wrought vpon throughout. They sayd therefore among themselves: Let vs not deuide it, but cast lottes for it, who shal haue it. That scripture  
**psa. 22.** might bee fulfilled, sayng: \* They parted my rayment among them, and for my coate did they cast lottes. And the souldiers did suche thynges in dede.

There stode by the crosse of Iesus his mother, & his mothers sister, Mary the wyfe of Cleophas, & Mary Magdalen. When  
**Joh. 13.** Iesus therfore sawe his mother, and the disciple standyng. whom he loued, he sayth vnto his mother: Woman, behold thy sonne. Then sayd he to the disciple: Behold thy mother. And from that houre the disciple toke her for his owne.

After these thynges, Iesus knowyng that all thynges were  
**psa. 69** now performed, that the scripture might be fulfilled, he sayth:  
**Mat 27** I thurst. So there stode a vessel by, full of vineger. & Therefore they  
**Mar. 15** fylled a sponge with vyneger, wound it about with a sowe, & put it to his mouth. As soon as Iesus then receiued of the vineger, he  
**Jho. 17** sayd: \* It is finished. and bowed his head, & gaue up the ghost.

## THE EXPOSITION.

**I**n this place againe we see both the hypocrisy of  
 Pilate, and also the malice of the Jewes. For I pray you, what more greuous thyng could they do to Iesu, then to scourge him with whypes, & crowne him with thornes, because he named him selfe kyng of the Jewes? Well, it was well done. For doubtles  
**Hypoc** suche hypocrisy and blyndnes must nedes be bothe  
**crisy.** wonderful, and horrible. Pilate himselfe confessed that he found no cause worthy death in him: & that not ones, but twyse or thysse. The Jewes also before this tyme, had seen his miracles, had heard his preachyng, and esteemed him as an excellēt Prophet. That notwithstanding, here they gather together & one counselleth with another, yea, and one geueth earnest healpe to another, that at the last they may murther Christe. Pilate byddeth the Jewes take  
 and

of our Lord Iesu Christ.

and crucifie hym. And the Jewes affirme that hee muste needes suffice. Yet to haue some cloke to couer with their enuye and malice, wherein they were altogether spered against Christe, they alleadg the cause, Bicause (say they) hee hath made hym selfe the sonne of god. What is this, but outwardely to ppretende an honest cloke, and inwardely and in the hearte, to be excedyng thyrstye of innocent bloude. But marke wherebnto Pilate is come withe his blindenes. Bycause Christe answereth not Pilate after his mind & phantasie, he contemneth Christe and pzetumeth thus to boast and say: Knowest not thou, that I haue power to crucifie the, and I haue power to acquit the: This proude bragge coulde not Christ abide, and therefore hee aunswered him thus: Thou couldest haue no power against me, except it were giuen the from aboue. This sentence if it be well considered and looked vpon, and deeply grauen in y heart, is a very comfortable sentence, especiallye to those that haue receaued the gospel, and for the gospels sake, dayly looke for blowes.

For whose quarrell is this: Goddes quarrell or oures: If it be goddes quarrell, tell me I praye you, is not he able to defende it: Yes truely hee is able ynoughe. For he hath mightely shewed hym selfe able in Pharao, in all Egypte, in Herode, and all tyrantes, when they did the vttermost of theyr tyranny. But is he also readye to defende this quarrell: Yea doubteles. For thus he saith to Abraham I will blysse those that blysse the, and I will curse those that curse the. Suerly he that promised this to Abraham, wil not forsake vs at our nec essitie, if

Suche  
men Da  
uid cal  
leth blu  
dy men.

A com  
fortable  
sentence

The gos  
pell is  
Goddes  
quarrell

Gen. 12

The Passion

so be th at we suffre for his names sake, yea, all our aduersaries can not so muche as hurt our litle synge, except it be the will of God whiche is in heauē, as Chyist in this place answered Pylate. Therfore it at any tyme thou by the good wyll of God fall into temptacion, knowe thou, that God is faythfull, which will not suffre the to be tempted, moze then thou canst beare, but he will in the temptacion a profite.

1. Co. 10

Note  
this wel  
Our sin-  
nes daily  
croune  
Chyist  
with  
thornes

And diligently note this, fixyng it depely in thy memozy, that our synnes scourged Chyist, and set him croune of thorne vpon his heade: neither was this only ones done, but yet it is dayly done by vs when we wyl be called chryistians, & yet we do no this will, of whō wee beare that mooste holy & glozious name.

An  
horrible  
thyng  
to refuse  
Chyist.

Secōdarily note, that the Jewes wyl haue Cesar for their Lord, but they wyl not acknowledge Chyist to be their kyng. For thei cry: away with him, away with him. Nowe is not this most ingratitude afoze God, the when he hath sent to them his only begotte sonne, a sauioz, whō they so many yeres had looked & trusted for, nowe with suche crueltie to cast him fro them? Thei might doubtles haue receiued Chyist, & been deliuered fro sinne, death, deuil & hell, but thei will rather refuse Chyist, & serue a foreyn lord, & perishe bothe body & soule. And for this purpose, they moze wyllygly desired to let go a notable murderere Barrabā, & to pardon him, because of their feastful daies custome, then Chyist. To this ptaineth also the thei sayd to Pylate. Wryte not kyng of the Jewes, but that he sayd, I am king of the Jewes. What is this but to refuse Chyist, & to cast him from theime? But what is wont to folowe suche cōtempt? Truly this

of our Lord Iesu Christ.

this. That the childe of the kyngdome be throwen  
out, and the poore Gentyles bee receyued into their  
place, as S. Paule also sayth. By their fal, health  
chaunfed vnto the Gētyles, that he might prouoke  
them to bezelous after them. For if the fall of them  
be the riches of the worlde, & the minishyng of them  
the riches of the heathen, howe muche moze should  
it bee so, if they all beleued: yet it is done for them  
that shall be receyued, that theyr nombze may bee  
fulfilled. For in the Actes of the Apostles saint  
Paule sayeth, that the Gospell and woorde of  
God, must fyrst bee preached vnto the Jewes: but  
because they thurst it from them, and iudged them  
selues vnwoorthy eternal life, wee must turne vnto  
the heathen. And this punishment is a plague of the  
soule. And this byndnes haue the Jewes dearely  
bought, because they persecuted with suche hatred,  
& suche stubburnes their Messias & kyng promised  
vnto them, & so mocked & scorned him, and naped  
him vnto a crosse. Besides this, they escaped not also  
corporall punishment. For they lost their bodyes,  
honours, all their goodes, wife & children, and were  
banished from their owne countrey, insomuch that  
vnto this daye, there lyueth no people vnder the  
Sunne moze wretched, forsaken and dispised, and  
that for this cause (as I haue sayd) that they would  
not receiue this Christ, for their king. What thinke  
you shall chaunse vnto vs, if we nowe in oure tyme,  
hauyng the worde of God so ryche among vs, we  
reade and heare it dayly, & yet so yrke and be werpe  
of it, that neither would wee heare it or reade it?  
Surely we be like the Geragesines. For as they de-  
sired

Note  
what so  
loweth  
corrupt  
of word  
of God.  
Mat. 8.  
Rom. 11

Act. 13

Corpo-  
ral puni-  
shment

The Passion

sted Christ to depart vnto some other countrey out of theire coastes, so we had muche rather that Christ should departe into some other straunge countrey, then we wold for his woordes sake, lose any of oure gaynes, honoz or riches. Surely God will punishe suche vnthankefulnes in vs, except we be turned & do penance, & other wise dispose our selues towarde the woorde of God. For euen so sayth saint Paule to the Romaynes: If God spared not the natural braunches, take heede, lest it come to passe, that he spare not thee.

Thyrdly, considre here & reuolue in mynde with what wyath, wodnes and furour, the Jewes dzewe Christ out of the cite, & hanged him vpon the crosse & that not at aduenture, but of set purpose, betwene two theues and murtherers, as the worst and one that had most greuously offeded in like cryme with them. When thou considerest thy selfe, and reuoluest this in thy mynde, knowe thou, that thou must not so muche consider the malice of the Jewes, as thine owne most greuous synnes. And this lesson must thou learne in this most dispised and villaynous death, that God is an extreme enemy vnto synne. For is he not moste highly displeased with it, & is an bitter enemy vnto it, when he would receiue none other satisfaction for it, but the death of his only begotte sonne? Though nothyng els were, yet verely this should ouerthrowe our consciences, that we might learne to knowe our sinnes and viciate nature, and to seke with heartie intercessio, yea with teares, the clemency and mercy of Christ. For certainly those do farre sorer torment Christ, that wilbe called christians

God is  
extreme  
enemy  
to synne

Our sin-  
nes cru-

of our Lord Iesu Christ.

mans, & yet consider not why Christe would dye for  
theyr synnes, then did the blynde Jewes that cru-  
cified him. For if the Jewes had knowen him (sayth  
S. Paule) they would in no wise haue crucified the  
Lord of glozpe. But when do wee acknowledge oure  
synnes? When do we appzehend þ meryte of Christ  
by sayth? Where is oure thankfulness for those so  
many and so great vnspeakeable benefytes? Yea,  
wee dare plucke this Christes glozpe frõ him, whi-  
che he hath so dearely bought that it can not be ex-  
pressed, and we seke newe wates, whiche we also pre-  
scribe vnto righteousness & eternal helth, as al iusti-  
ficiers do, whiche are perswaded in cõscience, that  
they may by their owne righteousness and vertues,  
worthily deserue no lesse then heaue it self, & eternal  
saluacion. But certiffe, if we by our owne woꝝkes,  
and our owne powers might obtayn helth and eter-  
nal life, then it must nedes folowe, that Christ suffe-  
red suche vexacion & greuous paynes, yea & offered  
himselfe vnto so horrible a death & passion, but vain-  
ly for his pleasure and phantasy, euen as S. Paule  
saith: If rightwisenes came by þ law, then is Christ  
dead in vaine. Wherefoze, if thou wylt bee thankful  
vnto Christ for his passion & death, consider it well,  
and knowlege þ thy synnes haue geuen hym those  
woundes in his body, and that for them he suffered  
that most painful passiõ. Then pray vnto him, that  
it will please him to geue thee þ merite of his passiõ  
vnto thy profite. For if þ do this with true sayth,  
then wll he forgeue the thy synnes, & washe away  
all thyne iniquities, in his owne bloud. Of this  
there is no doubt, for he him selfe sayth in þ gospel  
of

Christ.  
1. Cor. 2.  
Justicia-  
ties.

Gala. 2.



The passion

**Jhon. 3** of sainte Jhon: As Moyses exalted the serpent in the wilderness, so must the sonne of man be exalted, that euery mā that beleueth in him shal not perishe, but shal haue life eternal. And this is confirmed by all places throughout all the scripture, that spake of the passion of Christ, as is this sentēce of S. Paule

**Rom. 4** to the Rommaynes: Christe dyed for our synnes, & hath risen again for our iustificacion. And without doubt, whosoer suffereth this article of the death

**Note**  
**thel this**  
**sentēce.** and passion of Christ, & of his blessed blood sheddyng to be taken from him, needes must that man at the houre of death (when his conscience shal haue that great conflict with synne) dispayre, yea though he had in one heape gathered together the merites of all saintes that euer were since the beginnyng of the worlde. For in this matter that pertayneth to remission of synne, iustificacion, and eternal health, it is not required to worke, but to beleue.

**The E**  
**uangelist**  
**allege**  
**the scripture** also and note diligently, that the Euangelistes describyng the passion of Christ, howe the Jewes entreated him, thei many tymes haue respect vnto the scripture, which shewed before yf selfe same thinges, the which scripture thei also allege, as in this place, where thei shewe howe he was crucified betwene iij. theues: Also howe the souldiers cast lotte for his garmentes &c. Neither do they this for any other purpose, but to admonishe vs to direct our eyes vnto the scriptures, and euer more in matter appertaynyng vnto saluacion, to waygh them, & direct oure iudgement, accordyng to the same.

Fourthly, Christ hangyng vpon the crosse, doth exceedingly set furth that his moste heartie loue toward

of our Lord Iesu Christ.

ward vs, in this, that he comendeth his most derely Christ  
beloued mother to the Apostle Iohn, & againe Iho is care-  
bnto his mother, that he might be to her as a defen ful for  
der and comfortable patrone, in that her extreme his elect  
necessite and trouble. For as he nowe is careful for  
his mother & prouideth for her, euen so is he careful  
and prouideth for al that loue his name, receiue his  
gospel, and thzough faith repose it in their heartes,  
and so furthermoze shewe it furth of theyr heartes,  
doyng the woꝝkes of it thzough loue. And that we  
might ascertainly chalenge to our selues suche cle-  
mency and goodnes in Christ, therfore he sayth in  
another place: Who is my mother, or who are my  
brethren: Cruely, whosoever dothe the wyll of my  
father that is in heauē, he is my brother and syster,  
and mother. By these woordes thou mayest well Christes  
perceyue that Christ wyll take thee for his brother, mother.  
syster, yea, and for his mother also, & wyl euen so ac-  
knowledge thee, if thou beleue in him, and not onely  
wll he defende and surely kepe thee in this life, but  
also he wyl conserue the into eternal life. Only let  
this be thy heartie study to do the will of his father  
that is in heauen. But what calleth he the wyll of  
his father: This is the will of him that hath set me,  
euen the fathers, that euery man that seeth the sone  
and beleueth in him, shoud haue life eternal, and I  
wyl againe rayse him in the last day. In this place  
he playnly & evidently sayth, that he that beleueth  
in him, doth the wyll of his father. And truely, it is  
very necessary for vs, earnestly to consideꝝ those ex-  
amples, that sheweth what mynde Christe beareth  
bnto vs. For the tyme wll come, yea, it is all ready  
at

Iuc. 8.

Christes  
mother.

Ihon. 6

We must  
be armed  
with the  
scripture  
against  
tempta-  
tion.

### The Passion

at hand, that these places of scripture shall do vs exceeding much good, and singularly comfort vs in all our necessitee and troubles. But if persecucion fynde me here vnarmed, sure it is, that I shal not continue constant, but sodenly forgette God, and seeke helpe and comfort at creatures. And what shal then chaunce to me? Truly this, that for mine vnthakfulness, God will forsake me, and because I am not armed with his worde, therfore will he withdrawe his hand from me, and forsake me, so that I shal fall into destruction, and for ever perishe, bothe in body and soule.

psa. 69

All our  
saluaciō  
in Christ  
onely.

Fyftly, we see that Christe when he nowe knewe that all thynges were finished, and he had tasted the byneger, and had sayd: It is ended. He bowed his head & gaue by the spirit, That he cryed: I thirst, and by and by byneger is geuen him to drynke, it was done for this cause, that we should beleue (seeing that all thynges done in this passion agree so wel with the scripture) that this mā without doubt, is the same Christe, whom the holy fathers haue so long tyme before wayted for. And that before he dyed, he cryed: It is ended. This is so excellent a worde and so precious, that not onely it is be graued in our heartes by fayth, but also bee in all places written, euen with letters of golde before our eyes. Wyl you knowe why? Herken. We were by nature the children of wrath & condemnacion, so burthened in synne & vnfaithfulness, that wee should perpetually haue perished, if wee had not been succoured and helped. Therfore onely this Iesus Christe our Lorde assisted vs with his helpe and comforte.

And

of our Lord Iesu Christ.

And bicause afoze the heauēly father, we could find  
no fauour oꝝ grace, without oblation and sacrifice,  
therfoze Christ offered him selfe vpon the crosse foꝝ  
vs, & reconciled his father with his owne blud, and  
obtained of him foꝝ vs, fauour & foꝝgiuenes, righ-  
teousnes, and eternall life. as the epistle to the He- Heb. 11.  
brues, saith: With one offering, hath he made per-  
fect foꝝ euer, those that are sanctified. I besech you,  
what could we moze desier, oꝝ what greater benefi-  
tes may be done vnto vs: Sin is conquered, death  
is conquered, the diuel & hel are conquered, so that  
we may now freely sai: Death is swallowed into vic- 1 Co. 15.  
toꝝ. Death wher is thy sting: Hel wher is thy vic-  
toꝝ: But thanks to god, that hath gguen vs the  
victoꝝ, by our lord Iesus Christ. This now is our  
dueti, that we remembze to giue to Christ only this  
his glorie & honoꝝ, & to knowledg him foꝝ our high  
Byth p, which offered him self foꝝ vs, and so by his  
passion and death, finished and brought to perfecte  
ende, all our saluacion. foꝝ if we nowe giue to hym  
this his honoꝝ as our duty is, and stedfastly beleue  
that al this that was done, was done altogether foꝝ  
vs and foꝝ our saluacion, douteles we shall so haue  
it, that this his merite shall not be taken as vaine  
oꝝ frustrate, but of moꝝt greatest strength & efficacy  
foꝝ vs. On the other parry, if we wyl not giue vnto  
him this his glorie, but rather wyl ascribe to our  
owne deseruinge, merites and woꝝkes, that thing,  
which cost him that so great and inestimable pꝛice,  
that is, the effusion and shedding of his moste pꝛeci-  
ous and holy bloud, then truly we make our selues  
vnwoꝝthy to haue this passio and merite of Christ,

H. i.

giuen

Christ's  
glorie  
must be  
giuen  
hym oꝝly

The sermon on  
 gauen vnto vs: neither are we lyke (except we re-  
 pent) to haue any other fauoure at Chrystes iudge-  
 ment, then the Jewes that crucified him. The whi-  
 che thing, the almighty god kepe farre from vs, for  
 his greate mercy and goodnes, thow the merites  
 of Iesus Chryste our Lorde. Amen.

The syxte sermon on the Passon  
 Joh. xix.



The Jewes therefore be cause it was the  
 preparpng day of the Sabbath, that the  
 bodyes shoulde not remaine on the crosse  
 on the Sabbath daye ( for the Sabbath  
 day was an hyghe day) besought Plate  
 that their legges might be broken, & that  
 they myght be taken doune. Then came  
 the souldiers, and brake the legges of the  
 syxte, and of the other whiche was cru-  
 cyfied with hym. But when they came to Iesus, and sawe that  
 he was deade already, they brake not his legges, but one of the  
 souldiers with a speare, thurst hym into the syde, & forth with  
 came therout bloude and water.

And he that sawe it, bare record, and his record is true. And  
 he knoweth that he sayth true. that ye myght beleue also.

For these thynges were done, that the scripture myghte be ful-  
 filled. Ye shall not break one bone of hym. And agayn another  
 scripture sayeth: They shall looke on hym whome they pear-  
 sed.

After this, Ioseph of Aramathia ( whych was a disciple of  
 Iesus, but secretly for fear of the Jewes) besought Plate, that  
 he myght take doune the body of Iesus. And Plate gaue him  
 licence. He came therfore and toke the body of Iesus, and ther  
 came also Nicodemus, (whiche at the beginnynge came to  
 Iesus by nyght) and brought of Myrr and Aloes myngeled to-  
 gither, about an hundred pound wayght. Then toke they the  
 body of Iesus, and wounde it with linnen clothes with the o-  
 dours, as the maner of the Jewes is to bury. And in the place  
 where he was crucified, there was a garden, and in the garden  
 a newe

Exod. 12

Zac. 12

Mat. 26

Mar. 15

Luce. 23





# The Passion

Zac. 12.  
The ad-  
uersaries  
cā do no  
more  
then is  
permitted  
thē.  
Psa. 21.

breake a bone of him. And again an other scripture said: They shall see him, whom they haue pearled. But what lessons haue we in this History? First we must here marke and learn, that the aduersaries of Christ, could procede no further in their malice and furor against him, thē was permitted them of God. And although Christ befoze was come into that angwythe and necessitie, that he cryed: My god, My god, wherfoze hast thou forsaken me: yet euen then the heauēly father toke the care and custodi of him, so that nothig might chaūce vnto him, but y<sup>e</sup> which befoze was cōprehended in the scriptures, & testified of him. And as in this place he tooke the care for his son, and so defended him, that his bones wer not broken, euen so wil he mercifully conserue and keep al that beleue, that receiue the word of his son Iesu Christ, and continue in it vnto the ende, so that nothinge may be able to chaunce vnto them, but only that, which is the good wil of god, as we haue an example in Dauid, whome god suffered for a time to be persecuted, yea and banished of Saul: yet at the laste he made hym king, and brought him to honoz. Also take insample of Job, in whom god apointed Sathan, bothe the tyme, and measure, how farre he shuld tempt goddes seruant. Truth it is, the world may take away our liues, if god wil so permit them but the eternall lyfe, whiche onlpe is obtayned by Christ, that can no man take from vs.

Dauid.

Job.

We also learn in this place of this history, that seying the wordes spoken of the paschall lambe in the seconde booke of Moyses, at here by the euangelist applied and referred vnto Christ. In this (I saye) wee

we learne, that Christe is therfore the true paschal lambe, signified by that lambe in the old testament and now offered vppon the crosse for our sinnes, by cause all that beleue in him shall not perishe, nor be ashamed, but shall haue lyfe euerlasting. Doubtles this knewe S. Iohn, when he saide: Beholde the lambe of god, which taketh away the sinnes of the worlde. And Paule also, called Christe the paschall lambe, sayinge after this manner: Our Paschall Christe, is offered vp for vs. Therfore let vs kepe our feaste, not in olde leuen, nor in leuen of malice & wickednes, but in vnleuened bzead, that is purenes and truthe. Now to cleaue to this true paschal lamb (whose bones according to the scripture wer not broken) and by sayth to be planted in him, byingeth a farre other holynes then any the Iews had, which sought it in extreme outwarde thinges, that is, it byingeth holynes of the hearte, whiche consisteth in spirite, faith and truth.

Secondarily, the Euangelist saithe: that one of the souldiers opened with a spere Christes syde, & by and by, ther ran forth bloud and water. And furthermoze, though he saith, he himself saw it, yet byingeth he againe the scripture, that ther might bee a more sure testimony out of the prophete Zacharye, whiche saith: They shall see into whom they thrust their spear. Now is this a sure testimony ful of comfort, especially vnto vs, & taketh away al doubtles from our hartes, as if infidelity shuld think. Christ is not our redemer, hee is not verie god. &c. These blasphemers (I saye) are put away, for why, we see that all thinge that is doone here in the passion of

Christe  
is the  
true pas-  
chall  
lambe.

Ioh. 1.

1 Cor. 5.

True ho-  
lynnes of  
the heart.

Zach. 12  
Apoc. 1.

The passion

**The** Christ is consonant & agreeable with the scripture. And what signifieth it, & there streameth out bloud & water, fro the side of Christ: By & blud Christ wold shew vnto vs, that remission and forgiveness of sinnes, shuld euermore continue in his Church, as without doubt it was obtained thorow & same his most precious blud. But for who was it obtained? Surely for those, that come to it by knowledgig of their sins, and by faith. But to the vnbeleuer this most precious treasure may not be propounded, nor the

**Mat. 7** thinge that is holy, may not be cast before him, but only must it be communicate to those, that despair of their owne workes and strengthes, & that know ledg, that they need the help and comfort of Christ.

**We be-** Therefore also we confesse in our Crede, that there is forgiveness of sins, which we must needs beleue. Now if we obtain remission of sinnes by & shedding of the blud of Christ, as the blud flowing from hys syde testifyeth, where is then the bragging of our workes: wher are our merites: They are shut out & excluded by the deathe & passion of Christ, not that

**Note** good workes ought not to be doone, but & they may not be ioyued with iustification, which onli cometh by faith. We muste in this behalfe giue Christe his own honoz wholly & perfectly, & apprehend his merite by faith, & so shall it come to passe, that nether synne, nor death, nor dyuel nor hel shall hurte the. And those good workes & sayth doth, as in deed it ought to do good woorkes, take them as frutes of sayth, wherby the faith and sure trust of our hearts toward god is declared.

**The wa-** In like maner, the water that flowed fro Christes  
**ter.** syde

syde declareth, that Christe after his resurreccion,  
 would send his holy spirit, & that water of life, wher  
 with it is nedeful that the heartes of all the elect be  
 purifyed. And of this water dyd all the Prophetes  
 prophceye, especially Esayas, when he sayd: I wyll Esa 44  
 power water vpo the thyrst, & streames vpo the dry  
 ground. I will power my spirit vpo thy seede, & my  
 blessing vpon thy bzaunche, and they shall spryng,  
 burgenyng among the herbes, as the salowes that  
 grewe by the syde of the ryuer. Accordyng to this,  
 Christ also crieth in the gospel of S. Ihon: Whoso  
 thirsteth, let him come to me & drynke: He that bele Joh. 7.  
 ueth on me, as p scripture sayth, streames of water of  
 life shall flowe out fro his belly. And the Euangelist  
 himself expouñdeth this, shewyng p it is ment of the  
 holy gost, for he sayth: This spake Iesus of p spirit  
 which those p beleue in him, should receiue. He then Christ  
loueth  
vs.  
 that hath by theffusion of his most precious blood,  
 obtayned for vs remission of all our synnes, & deli-  
 uered vs fro eternal death, & reconciled vs into the  
 fauor of god his father, & that wout any of our me-  
 rites or deseruinges, & also hath promised to sed his  
 holy ghost, whiche maye leede our heartes into the  
 knowlege & fayth of God, thynke you he dothe not  
 very heartely loue vs, & would our welfare: Nowe  
 seyng p he thus heartely wyllleth oure welfare, why  
 should we not beleue in him: why should we not ac-  
 knowlege this so great loue: Yet are there mē found  
 (the moze pitie it is) that ascribe moze to their owne  
 merites, then to Christ, and therfore they cannot be  
 thākeful, whō doubtles at that day, Christ shal ther  
 fore punishe, accordyng to their owne deseruinges.

## The Passion

The death of Christe be gynn-  
ing to conquer

Thirdly, we haue here described, who they were that buried Christ, & with what reuerence his dead body was brought vnto the earth. Some man perchance would meruaile, that Joseph & Nicodemus now dare aske of Pilate the deade bodye of Iesu, whiche yet when Iesus lyued, they durst not come at him, scant by night. But now the frutes and bti- lity of Christes passion, somewhat openeth it self, shew- inge what shulde ensue the passion and deathe of Christ, when a litle and a litle, it cometh to mennes knowledg, both what manner a man Christ is, and also how innocently and vnderferuedly he was per- secuted by the Jewes, & condemned vnto the crosse. And these two doubtles came after the true know- ledge of god and his sonne Iesu Christ, which now so manifestly do this humanitie vnto Christ, con- temned and crucified, hauinge no respect that hee was so hated of the Jewes.

Rom. 1

For that they here do, it cometh of an imperfecte faith, for they were yet far from the perfection that Paul speaketh of, saying: I am not ashamed of the gospel of Christ, for it is the power of god vnto sal- uacion, to euery man that beleueth. But that they exhibited to Christ such reuerence & honoz, that they take him doune from the crosse, and enbalméd hym with Myrre and Aloe, & with such spice they winde vp his body, & laie it gloriouly in the sepulture, it is an humane and gentle affection, done according to the custome of the Jewes.

The esti-  
macion  
of the  
worlde

And here note, howe the deathe and sepulture of Christe is esteemed afoze the worlde, bothe his death and buriall are ignominious and shamefull.

For

of our Lord Iesu Christ.

for it is written in the lawe: He is accursed that ha  
geth vpon a tree: Besydes this, the blynde Jewes  
had none other opinion of Christ, neither by his life  
nor in his death, as it is euident vnto this day.

of Chri-  
staderb  
sepul-  
chre.  
Deu. 21

But before God, this death & buryall is honest and  
precious, as also it is esteemed amōg al that beleue,  
whiche know assuredly, that by that dispised death,  
the beleuers are deliuered from synne, death, deuil  
and hel. Doth not S. Paule say often tyme: I haue  
known no man but Christ, and euen the same that  
was crucifyed: And this is an vndoubted trueth,  
take awaye this contemptible death and buryal of  
Christ, and you shal perceyue, that all men must be  
compelled to dispayre and to fall into the daunger  
of the deuil. On the other part, set before your eyes  
the passion, death and buryal of Christ, appren-  
dyng them by true fayth, as most precious iewels &  
deuine treasures, done for thee, and thou shalt fynd  
thy cōscience able to resyst against all the assaultes  
of Sathan, and also of synne. And as Ioseph and  
Arcodemus, by fayth shewed this humanitee vnto  
Christ, so endeuoꝝ thy selfe by fayth, that vnto sinne  
thou may bee dead & buryed with Christ, and after  
agayne rylse through fayth with him. For surely  
this pleaseeth Christ, and is necessary, and very pro-  
fyttable vnto thy saluacion.

1. Cor. 2

Note  
this ear-  
nestly  
gentle  
reader.

Rom. 6.

Fourthly, we see howe contemptuously Pylate de-  
liuereth Christ to be buryed, forsyng not for him,  
nothyng regardyng that he should rylse agayne the  
thyrdd day. In this mynde are al the enemyes of the  
gospel and truth of God. When they haue slayne  
ministers of the worde, then they thynke all thyng

The sen-  
tence of  
Infidels

H. v.

very



Exo. 1.  
2, 3.

very well & safe, and all whilst, as they would haue it. Euen so did Pharao, with intollerable burthens oppresse the chyldren of Israel, thynkyng by that meanes to stoppe the ordynaunce of God, that the Israelites should not so much growe and increase: but the more they were oppressed, so much more they grew and multiplied, and at the laste by his owne crueltee, he was his owne destruction.

Luc. 12.

Euen so chaunced it to Pylate and the Jewes, whiche thynke all sure, nowe y they haue slayne Christ, whose preachyng so muche moueth the people: But yet euen then, burst furth that fyre, whereof Christ sayd: I am come to send fyre into the yearth. This fyre was kyndled & brent, when after the resurrection and ascencion of Christ, he sent his Apostles into all the whole worlde, & commaunded them to preach penance in his name, and remission of synnes to all creatures. And though the Jewes gaue y souldiers money, to say that Christ was not rysen agayne, but his disciples had taken him away out of the graue, yet that notwithstanding, Christ rose agayne, and appeared vnto his Apostles, declaryng by many myracles, that he had verely rysen, & that vnto him, as vnto the kyng & most hyst Lord, was deliuered al power in heauen and in yearth. Neither Herode, Pylate & all the Jewes could then lette this, nor yet afterwarde were the Romayne Emperours able to quēche it, no nor at this perylous tyme can the enemies of y truth preuaile, but Christ wyll contynue eternall Lorde and kyng, yea maugre theyr berdes, that go about to suppress the trueth. They thynke that if they may murther the chiefe authoys & cap-  
taynes

Money  
maketh  
men say  
Christ  
is not  
risen.

Christ  
wyll be  
kyng, &  
the deuill  
sware  
nay.

of our Lord Iesu Christ.

paynes, and make away with them, then shall they  
power and magnificence flozphe and haue no hy-  
nderance nor hurte. But Christe that exalteth the Luc. 1.  
lowly, and thzoweth doune the mightie from theyz  
seate, knoweth whan and howe to ouerthzowe thole  
fembzozthes & theyz ymaginacions, that wyll they  
nyll they, they shal be fayne to heare the truth. And  
euen in our tyme, god hath so set furth the strength  
of his power, that by his grace, we haue the syncere  
truth and pure gospel, spite of all the vngodly ad-  
uersaries, though they would burst for payne. I  
beseeche God graunt, that wee may acknowledge the  
same his truth, and appzehend & take hold bpō the  
same, and vnto the ende cleaue faste vnto this con-  
tempned Christe crucifyed, so that after this life,  
we may come vnto his glozpy and eternal lyfe,  
by the merytes of thesame our only sauioz,  
mediatoz and aduocate, Iesus Christe,  
to whō with the father and the  
holy gost, be al honoz, laude  
and glozpy, for euer and  
euer. Amen.

The

# The gospel on Easter Munday. Luc. xxiij.



And beholde, two of them went that same day to a tounne called Emaus, which was from Jerusalem about thre score forlonges, and they talked together of all these thynges & had happened. And it chaunced the whyle they communed together & reasoned, Iesus himselve dretwe neare, & went with them. But their eyes were holden that thei should not knowe him. And he sayd vnto them: What maner of com-

municacions are those that ye haue one to another, as ye walke and are sadde? And the one of them (whose name was Cleophas) answered and sayd to him: Art thou only a straunger in Jerusalem and hast not knowen the thynges which haue chaunced there in these dayes? He sayd vnto them: What thynges. And they sayd vnto him: Of Iesus of Nazareth, which was a prophet, mighty in dede and worde before God, and all the people: and howe the hye priestes and our rulers deliuered him to bee condemned to death, and haue crucified him. But wee trusted that it had been he, whiche should haue redemed Israel. And as touchyng all these thynges, to day is euen the thyrde day, that this were done.

Luc. 24  
Joh. 20.

• Yea, and certain women also of our company made vs astoned whiche came early vnto the sepulchre and found not his body, & came sayng, that they had seen a vision of Angels, whiche sayd that he was aloue. And certain of them which were with vs, went to the sepulchre, and found it euen as the women had sayd, but him they sawe not.

And he sayd vnto them: O fooles and slowe of heart to beleue all that the Prophetes haue spoken. • Dughe not Christ to haue suffered these thynges, and to entre into his glory? And he began at Moses, and all the Prophetes, and interpreted vnto them all scriptures whiche were writ: en of him, & they drew nye vnto the tounne, whiche they went vnto. And he made as though he would haue gone further. And they constrayned him, sayng: Abide with vs, for it draweth towards night, & the day is farre passed. And he went in to tary with them.

Gen. 19  
Luc. 14  
† Ma. 15

† And it came to passe, as he satte at meate with theim he toke bread, and byssed it, and brake, & gaue to them. And their eyes were

Easter Monday.

were opened, and they knewe him: and he vanished out of theyr sight. And they sayd betwene themselves: Dyd not our hartes burne within vs, whyle he talked with vs by the waye, & opened to vs the scriptures? And they arose in the same houre, and returned againe to Ierusalem, & found the eleuen gathered together, and them that wer with them, sayng: The Lord is risen in dede, & hath appeared to Symon. And they tolde what thynges were done in the waye, & howe they knewe him in breaking of bread.

THE EXPOSITION.

**F**irst of all dearely beloved, let vs cōsidre the vñ beleefe & infirmitie of these two disciples, that went from Ierusalē to Emaus. For as it chaunced to these, euen so chaunced it to diuers other, as wee may read in this history of y<sup>e</sup> resurrection of Christ. Neither was it possible, that this article of Christs resurrection shuld be perceiued or beleued, without great difficultee: yea, & that they might apprehend it, Christe was in a maner cōpelled to serue them in wordes, dedes, miracles & the angels. Furthermoze in shewyng his woundes, and yet for all this verie hardely could they be perswaded in this article of y<sup>e</sup> resurrection. So peruerse is the flesh, and so ful of euil, if it be not by the spirit of God illuminate and brought to the knowlege of God. Notwithstādyng there remayned yet in these two, certaine smal sparkes of loue towarde Christ, so that they must nedes talke of Christ, and the one open his grief vnto the other. And when they thus do, Christ gladly cometh vnto them, and as a straunger iourneyeth with them, saluteth them, and asketh the cause of their comunicacion and reasonyng, and why they were so sorowful. Wherein we haue a lesson, that Christe hath

Christ  
serueth  
our infir-  
mitie.

The sermon on

Christia  
talking.  
Mat. 18

hath a meruaylous delite in deuout, godly & christi  
an communyng or talkyng, ye be his owne doctryn  
he alloweth it and sheweth it (sayng whersoever it,  
are come together in my name, there wyll I bee the  
thyzde) thus callyng vs from bayne and filthy vn-  
comly woozdes and talkyng. It is to be wyshe,  
that this lesson were diligetly inculcate in mennes  
memozre. For truely menne are to nothyng so  
muche enclyned, as vnto euil talkyng, detraction  
and filthye communicacion: so that a manne maye  
fynde moze honesty and nurture in the talkyng of þ  
heathen & vnchristened, then among those that boist  
them selues of Christes name, nothyng cōsideryng  
no: regardyng, that of euery idle woozde wee must  
geue accompt in the day of iudgement: no: yet pon-  
dering, that S. Paule so earnestly forbad christi-  
ans, that in any wyse no fylthy woozde shuld be herd  
out of their mouth. Wherefoze, if thou wylte haue  
Christ pzsent at thy communication and talkyng,  
do as these two disciples did. Talke of those thyn-  
ges that pertain to the honour of God, and thyne  
owne saluacion. Let thy wyll and studye be euer in  
the law of God, and so shal Christ not be farre from  
thee. But if in thy talkyng thou forget God, then  
looke not for God, but for the deuill to bee pzesente  
with thee.

Mat. 12  
Ephe. 4

Secondarily, we haue here also what Christ did  
when he was come into the companie of these two  
disciples. And fyrst he maketh himself so, as though  
he knewe nothyng, no: had heard what was doone  
in Ierusalem in those dayes. And this dothe he to  
drawe furth their incredulitee, and to rebuke them  
for

the Monday after Easter.

for it, and to haue occassion to instructe them, as he  
dyd after warde. And they by and by plainly decla-  
red theyr myndes, so talkyng of Christe, that a man  
may easely perceyue, that as concernyng him, his  
worde and promises, though they had not vtterly,  
yet for the most part, they wer fallen into dispayre.  
Besydes this, though they acknowledged him to be  
a Prophete, mightie in woordes and deedes before  
God, yet now they thought theyr hope frustrate, Christ  
wyl not  
cast vs a-  
that he should redeme Israel. But what dothe way for  
our vn-  
perfecte-  
nes.  
Christe? Christe our Lorde knoweth very well and Rom. 7  
perfectly what is oure infirmitie and incredulitee,  
neither is he ignorant that no good thing is in our  
fleshe. Wherefore, although wee bee vnperfecte in  
fayth, yet wyl not he cast vs away, but rebuke and  
teache vs, as he dothe here the disciples, teachyng  
vs by his owne ensample, to do likewise. And fyrst  
he correcteth vs, and sayeth: O fooles and harde  
hearted, to beleue in all thynges that y<sup>e</sup> Prophetes  
haue spoken. Must not Christe suffre these thynges,  
and so entre into his glorye? It is neither vnrigh-  
t nor crueltie, that he here calleth his disciples foles,  
whiche yet he forbade Mathew. v. For that he here  
doth, he doth it of a goodly zeale and fatherly loue,  
and so also may any manne do likewise, especially  
when theyr heart nor mynde be none otherwys af-  
fected, then was Christe towarde his disciples.  
Then beganne he at Moses and all the prophetes,  
and interpreted to them in all their wytynges,  
suche places as were wrytten of him. It is not com-  
ly to rebuke onely, and not to comfourt agayne. Fur-  
thermoze he that shal rebuke another man, ought  
not



The sermon on

not onely to recite to his rebuke, what he had done vnrightfully, but he must also shewe what he hath done honestly, vertuously, and also profitably: Cui so doth Christ here. First he rebuketh their incredulitee or vnfaithfulness. Then forasmuche as sayth cometh of hearing of the woꝛde, he proueth & alloweth their sayng out of the deuine scriptures, that Christ must suffre. And walkyng with them he earnestly cōtinueth his sermō with suche maiestie & power, that þe disciples after wer cōpelled to knowlege it & say: Wꝛd not oure heart burne in vs, when he talked with vs in the way, and opened to vs the scriptures? Blessed is that man, whō Christ thus draweth by his woꝛde, and whiche is by Christes spirit instruct into the true knowlege of God.

Thyrdly, the Euangelist describeth after what maner Christ opely shewed himselve to these his disciples, & opened theyꝝ eyes, sayng: And they dꝛewe nye vnto the toun whether thei went, and he made as though he would go further. And they cōpelled him & sayd: Tary with vs, for it draweth towardes night, and the day is far passed. And he tarped with them. And it came to passe, when he sat at the table with them, he toke bread, gaue thākes, brake it, and gaue it them. Then were theyꝝ eyes opened, & they knewe him. And he banished out of their sight. They knewe that it was Christes accustomed maner, to brake the bread, and especially to geue thākes. Yet shoulde they not haue knowen him by these signes, if he hadde not opened theyꝝ eyes, whiche in dede was done, when Christe gaue thankes and brake the bread.

Here

the monday after Easter.

Here muste we first learne, to giue thanks euer  
to god, for all his benefites giuen to vs; both cor-  
porall and spirituall. For I praye you, what haste  
thou, but thou receyuedst it of god? Nowe yf god  
hath giuen it to the, of mere grace, withoute anye  
merite of thyne, I beseeche the, why wylte thou not  
euer giue him thanks for it? Verily Saynt Paul  
(in the fyrst epistle to Timothe in the fourth chap.  
where hee teacheth of the libertye of meates and  
drinckes) willeth that christians shulde receiue all  
thinges with thanks gyuyng. and euen so ex-  
horteth he vs to do in the epistle to the Thessaloni-  
ans. Secondly also note, that Christe opened hys  
disciples eyes, and broughht theym into the knowe-  
ledge of hymselfe. For euen as these disciples could  
not come to suche knowledge of theym selues, tyll  
theyr eyes were opened, no moze can wee beleue as  
wee ought to beleue, till Christe lyghten our eyes,  
and byinge vs vnto the trewe faith, by his worde,  
and holy spirite.

Fourthly, this gospel sheweth, that whē through  
Christes word & spirit our eyes ar opened to know  
God, then that our faith shal not be vaine in vs, &  
we kepe not this ioye, only to our selues, but we  
shal cōmunicat it vnto many, & freely confesse our  
ioye, euen as S. Paul saith: With the hearte wee  
beleue vnto righteousnes & with the mouth we con-  
fesse the same beleue vnto health. And Dauid saith:  
I beleued, and therfore I spake. The preachynge  
of the passion, and resurrection of Christ, is no such  
treasure, that when a man hath founde it, he shuld  
hyde it, and kepe it secreete from other, let no manne

We  
must bee  
thankful  
to God.

1 Cor. 4

1 Tim. 4

1 Tes. 5.  
Christe  
openeth  
the eyes

Faith  
muste be  
openlye  
confessed.

Rom. 10

Psa. 115

A. l.

thinke

The sermon on

Mat. 10

thynke so, but it would bee distributed and imparted to many other, like as Christ sayd: That I haue spoken to you in your eare secretly, declare it openly, euen in the houses toppe. And so dothe the disciples here. For aslone as they had seen and knowen Christ, they by and by arylse and returned vnto Jerusalem, where they founde the xi. gatheeed, & these that were with them, to whom they declared what was done in the way, & howe they knewe the Lorde by breakyng the bread. And so ought euery christi- an man to do, when he knoweth Christe, and by his worde and spirite is come vnto the fayth, he should geue all men parte of that treasure, and to endeuor himselfe, that all men maye come to that knowlege and righteoulnes of fayth, that is in Iesu Christe our Lord, To whome with the father and the holy ghost be all honoꝝ and gloꝝe for euer & euer. Amen.

The gospel on Easter Tuesday.

Luke. 24.

Joh. 20



As they thus spake, Iesus himselfe stode in the myddes of theim, and sayeth vnto theim: Peace bee vnto you (it is I, feare not.) But they were abashed and a frayde, and supposed that they had seen a spirit. And he sayd vnto them: Why are ye troubled, and why do thoughtes arylse in your heartes? Behold my handes and my feete, that it is euen I my selfe, Handle me and see, for a spirit hath not fleshe and bones as ye see me haue. And when he had thus spoken, he shewed them his handes & his feete. And whyle they yet belened not for ioy, and wondered, he sayd vnto

therewe day after Easter.

unto them: •Haue ye here anye meate? And they offered hym a Ioh. 21.  
peere of a broyled fyſhe, and of an hony combe. And he rooke it  
and dydde eate befoze them.

And hee ſayde vnto them: •Theſe are the woordes I ſpake Mat. 16  
vnto you, whye I was pce with you, that all muſte needes be  
fulfylled, whye were wyrtten of me, in the lawe of Moſes,  
and in the Prophetes, and in the Pſalmes. •Then opened hee Act. 17  
theſe wyrttes, that they myghte vnderſtand the ſcriptures, and  
ſayd vnto them: Thus is it wyrtten, and thus it behoued Chriſt  
to ſuffre, and to riſe againe from death the thyrde day, and that  
repentaunce and remiſſion of ſinnes ſhoulde be preached in hys  
name amonge all nations.

### THE EXPOSITION.

**O**ur ſauour Chriſt, to the intent that this  
article of his reſurrection, might be per-  
fectly inculcate and beaten into the hertes  
of his diſciples, ſheweth himſelfe opely vnto them.  
And this manifeſtacion and appearinge was not  
doone as the other were befoze, onely to twayne or  
thre diſciples, but it was ſhewed befoze them all,  
Thomas excepted, which at this tyme was abſent,  
and it was doone immediat elye as they were come  
from Emaus, declaring what they had ſene, to the  
other Apoſtels, which answered them ſaying, that  
Chriſte is riſen in deede, and hath appeared to Sy-  
mo. And as they were thus talking, Jeſus himſelf  
(as this goſpell witneſſeth) ſtoode amongeſt them, &  
ſaide: Peace be with you. Thre thinges did Chriſt  
at this appearinge.

fyrſte he gaue and offered vnto them, as vnto <sup>Peace</sup>  
his interly beloued diſciples, his diuine peace, and <sup>of God,</sup>  
not a corporall, or wordely peace, for hee ſayde  
I. ii. before

The sermon on

Job. 15. before. The worlde shall hate you, but this was a  
peace of conscience, whiche the holpe scripture cal-  
leth commonlye, the peace of god. As when sainte  
Phil. 4. Paule wished this peace to the Philippians, hee  
bleth these woordes: The peace of god, whiche  
exceedeth all vnderstanding, mought keepe your  
heartes and myndes, in Christe Iesu. Suche a  
peace is it, that Christ calleth his peace, as a peace  
Job. 14. that the worlde canne not giue, when hee saide: I  
leauye you peace, my peace I giue to you. Hear you  
not now that Christe maketh a very plaine distin-  
ction or difference from the worldly peace, callinge  
this peace his, his I saue, his peace. For doubte-  
lesse, this peace canne not stande, where as sayth  
Rom. 5. is not. For as Saynte Paule teacheth, thys  
peace springeth and floweth oute of fayth. And  
therefore yf wee wyl attayne vnto thys peace,  
wee muste with greate and contynuall diligence  
applye the woorde, preache, teache, heare and re-  
ceiue it. For of the woorde commeth faythe, by  
faythe wee beynge iustified, we are at peace wyth  
god. Rom. v.

Furthermore, this peace is neuer to any other, the  
to christians, which haue apprehended the gospel  
by faythe, and haue by the same conceiued a con-  
fidence and suer hope, that in tyme commynge, no  
synne canne accuse or condemne them. The worlde  
doubteles is verie ignoraunte of this peace.

For the worlde knoweth none other peace, but  
that whiche liueth in ydelnes, and bringeth the  
bayne voluptuous pleasures and toyes of thys  
lyfe, neyther hath it any persecution or tribulation  
inter.

the tuesday after Easter.

intermedled with it, as this peace which we cal the peace of god hath, But yet is this peace of god a peace that standeth sure, and in deed the true peace, yea though all the worlde be enemye vnto it, Lyke as Chyriste testifieth, saying: Yee shall haue persecutions in the worlde, but in me you shall haue peace.

Peace  
of consci-  
ence standeth  
sure agaynst  
all persecu-  
tions.  
Job. 16.

Secondarilye, Chyriste confirmeth sayth in the Apostels, when heere hee sheweth theym his handes and feete, and also eateth with theym as anye other man did. Surely, incredulity muste needes bee an horrible thinge, seinge that Chyriste taketh suche greate paynes to deliuer the Apostels from it. A lytle before they confessed that Chyriste had trulye rysed, and appeared vnto Simon: they hadde hearde also that hee hadde talked wyth the twoo dysciples in Emaus, and gyvinge thanks hee hadde broken the breade vnto theym, yet this notwithstandinge, when hee came vnto theym, salutinge theym so peaceablye, yet they were astonished, doubtinge whether they myghte thinke it Chyriste, or a gholste, suche as men saye walke, after men bee deade. But what dydde Chyriste to this? Casteth hee theym of, bycause of this their infirmytie? Naye trulye. But becommeth a seruante vnto theym, seruyng them bothe wyth woordes and deedes, yea and also with hys holye ghost, to bring them vnto faith and saue them. For it is euident by the gospell of S. Iohn, that euen then, he gaue to theim his holye ghost, whom also after in the wysdomday he stablished in them. Now how indurate and blinded, yea oblessed with al the

Incredulitye  
is  
an  
horrible  
thinge.

Chyriste  
beareth  
out  
infir-  
mitie.

A.iii.

scendes



The Sermon on

feendes of hell are those heartes, that wyl not beleue this, our so friendly, gentle and mercifull lord god: What greater thing, or what more could hee do for his disciples: For he rebuketh their incredulitie with wordes saying: Why are ye troubled, and wherefore doo cogitations ascende into your heartes: But for as much as they yet beleued not, hee shewed to them his handes and feete, sayinge: I am euen hee. Touche me on euerye parte, and looke vppon me, for spirites haue not fleshe and bone as you see me haue. They yet not beleeuynge and wonderynge for tope, he asketh them, sayinge: Haue yee anye thyng to eate: And hee dydde eate beefore theym parte of a fysh, and an honye combe, that at the laste they myghte by this see, hee was no deade ghooste, nor spiryte, but he hadde truly risen from the deathe. Surely this it is, to beate the weakenes of theym that be weake. Now that man whom this so great goodnes of Christe moueth not to faith, wheresoeuer it be preached, doubteles there is nothinge that euer shall moue him.

The  
goodnes  
of Christ

Christe  
teacheth  
the scri-  
pture.

Chydely, Christe teacheth his disciples oute of the holy scriptures, sayinge: These are the wordes that I haue spoken vnto you, when I was yet with you, that all thinges muste needes bee fulfilled, that are witten in the lawe of Moyses, in the prophetes and Psalmes of me. Furthermoze he opened theyr mynde, that they shoulde vnderstand the scriptures. &c. O howe gloriouse goeth this preachynge of Christe forth: Christe instructeth these plaine men and vnlearned with the holy scripture

the tethesday after Easter.

pture, taken out of the law, the prophetes and the  
psalmes. But as the epistle to the Hebzuēs, sayeth: Heb. 4.  
Preachinge is but vaine, if it bee not adioyned to  
faith: therefore Christe also openeth the eyes and  
vnderstandynge of theyr mynde, so that not onely  
they maye heare hys woorde, but also they maye  
vnderstande it. Oh good preacher: O gentle  
lorde Christe, that thus faithfully teacheth his dis-  
ciple, and bringeth them to the knowledge of hys  
truth, The moste best and greatest lorde, our god,  
graunt vs this grāce, that the same mānner maye  
be among vs in the offire of preching. that is, that  
we may with much seueritie and great diligence, in-  
culcate thy woorde, and that Christ may also as dili-  
gentely, teache the same woorde inwardely by his  
holy spirite. For suerly it is he that hath the key of  
Dauid, wherwith he shutteth, and no man openeth  
hee openeth, and no man shutteth. And verely all  
preaching is vaine, except Christ do inwardly teach  
by his holy spirite. Nowithstanding I wold no mā  
should esteeme as a light thinge, the dignyty of the  
vocall woorde, or the word pronounced and spoken,  
takinge occasion of these my woordes so to doo:  
for thys is myne opinion, that bothe the woorde  
and spirite of god, muste be ioyned togyther. And  
who shall dare contemne the woorde that Christe  
heere ordayneth and commaundeth, and also com-  
mitterh the same to his beeloued Apostels: For  
thus he sayeth furthormore: Thus it is wrytten,  
and thus muste Christe suffre, and ryse again from  
the deade the thirde day, & to preach in his name, pe-  
nance & forgynenes of synnes, among al naciōs. &c.

The out-  
warde  
prechig  
and the  
hollye  
goste  
must bee  
togither  
Apoc. 3.

I iiii.

In the

The sermon on

In the gospell of saint Ihon, this cōmaundement  
and office of preachyng is moze euidently described,  
for in the same place the Euangelist sayth thus.

Iho. 20 And Iesus sayd to them: As my father hath set me,  
euen so I send you likewise, & after that he breathed  
vpon them, sayng: Receiue ye the holy ghost. Whose  
synnes soeuer ye shall forgiue, they are forgiven, &  
whose soeuer synnes ye shall retayne, they are retay-

The ad-  
mini-  
stracion  
of the  
worde  
of God

ned. Of these wordes it is euident that, Christ com-  
mytted to them the office or administracion to teache  
his worde ouer all the vniuersal worlde. Nowe if  
wee adioyne this place of S. Ihon with these wor-  
des of Christ recyted in this gospel, euery mā of vn-  
derstandyng may easely perceyue, howe this forge-

The  
lawe.

uyng of synnes is done, That is thus. First must  
penance be preached, that is, men must be brought  
by the knowlege of the lawe of God, to cōfesse, hate

True  
penāce.

and abhorre their synne. For this is it, that the de-  
uine scriptures call doyng of penance, as wee may

Esa. 55

see in the Prophete Esai. Let the vngodly (sayth he)  
forsake his euil way, and the vnrighthe man his  
ymaginacions, and let him retorne vnto the Lord,  
and he wyll haue mercy vpon him: Retorne I say to  
our God, for he is very ready to forgiue. And saint

Ephe 4

Paule also, describeth it sayng: He that did steale,  
let him steale nomore &c. Nowe after that men are  
brought vnto the knowlege of their synnes, & also  
to hate them, then must be preached vnto them and  
set before their eyes, the merities of Iesu Christ.

The  
gospel.

For to preache remission of synnes in his name, is  
to ascribe the remission of synnes vnto his passion,  
death, and merites. And when this is apprehended  
and

Philipp and Jacobs day.

and beleued, there is forgeuenes of synnes, not by him, or for his sake that preacheth & declareth this, but by him and his merytes, that hath geuen that commaundement and comission to preache remys- sion of synnes in his name. To whom bee honoꝝ and prayse, for euer and euer. Amen.

The Gospel on saint Markes day the Euāgelist,  
you shall fynde after Alhallowen day.

The gospell on Philipp and Jacob the  
Apostles day. Jhon. 14.



**A**nd he said vnto his dyscyples: Let not your hert be troubled. ye beleue in God, beleue also in me. In my fathers house are many mansions. If it wer not so, I would haue tolde you: I go to

prepare a place for you. And if I go to prepare a place for you, I will come again, and receiue you euen vnto my selfe, that where I am, there may ye bee also. And wherher I go ye knowe, & the and 17. way ye knowe.

Thomas sayth vnto him: Lord we knowe not wherher thou goest. And howe is it possible for vs, to knowe the way? Jesus sayth vnto him: I am the way and the trueth, and the life. No man cometh vnto the father, but by me. If ye had knowen me ye had knowen my father also. And nowe ye knowe him, & haue seen him.

J. b.

Philipp

The sermon on

**Iho. 10.** Phylp sayeth vnto him: Lord, shewe vs the father, & it sufficeth vs: Iesu sayeth vnto him: Haue I been so long tyme with you, & yet hast thou not knowe me? Phylp, he that hath seen me, hath seen the father. And howe sayest thou the n: shewe vs the father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe, but the father that dwelleth in me is he that doth the workes, **Iho. 16.** Beleue me that I am in the father, and the father in me. & is beleue me for the workes sake.

Verely verely I saie vnto you: he that beleueth on me, the workes that I do, the same shall he do also, and greater workes then these shall he do, because I go to my father: And whatsoeuer ye aske in my name that wyll I do, that the father may be glorified by the sonne, if ye shall aske any thyng in my name, I wyll do it.

**Ma. 17**  
and 21.  
**Mar. 11**  
**Iho. 9.**  
**Iho. 15**  
and 16.  
**Iaco. 1.**  
2. **Iho. 3**  
and 5

THE EXPOSITION.

Christ  
armeth  
his disci-  
ples a-  
gainst &  
flaunders  
of the  
crosse.



Our Lorde Iesus Christe in that most excellent sermon made vnto his disciples at his last supper among all other his moste godly exhortacions, this he principally endeouored himselfe vnto, to conserue his disciples from the flaunders of the crosse, and to prepare & comfort them against the aduersaries of it, that were commyng. For he knewe right well the imbecillitee and weakenes, not only of his disciples, but also of all men, in whom his holy gost and spirit is not yet confirmed. And now the tyme was present at hand, when Christ by his death shoulde glorify the father, and returne into his glorie. Nowe forasmuche as the Apostles so sore abhorred the crosse, & rather would

Phylpp and Jacobs day.

Would that Christe should after the maner of kyn-  
ges and pynces of this worlde, begynne his kyn-  
dome in Jewry, wherein they might as great Loz-  
des and Dukes, rule with him, therefore Christe  
would lead them away from suche imaginacions &  
thoughtes, vnto the meditacion of eternal gloye,  
wherevnto there is no entraunce, but by the crosse. Act. 14.  
And thus he sayth: Let not your heart be troubled,  
nor be abashed, needes must I suffre, & the scripture  
must needes bee fulfilled, whiche testifyeth of my  
death and passion, that by it, I shal delyuer all men  
from eternall death. I praye you then, why should  
your heartes be troubled? You beleue in God, well,  
beleue also in me, for though it shal so come to passe  
that I shalbe betrayed to the Jewes, I shal suffre,  
be crucified and dye, yea and furthermoze, it shal  
be nedeful that my deuine nature, my strength and  
power, be for a tyme hyd secrete vnder the crosse, yet  
neverthelesse, I am in deede God, of on and thesam  
substance with the father, wherfoze let neuer suche  
perturbacion in any wyle bee heard of among you:  
for why, my crosse shal not come, but to the great  
aduantage and welfare, both of you, and also of all  
the worlde. For doubtles this is a truth, that in my  
fathers house there are many mansions, wher into  
he wyl receiue his seruauntes, kepe theim, & also be  
glozified in them. Furthermoze, both you and all  
the lecte, are already predestinate vnto those mansi-  
ons, & is, vnto eternall life. Notwithstandig, as yet  
those mansions are not perfect nor prepared as they  
must bee. But if you wyl knowe howe they must  
bee prepared and made ready. Marke my sayng.

Many  
mansions  
in the fa-  
thers  
kynge-  
dome.

At



It is necessary, that by my passion and my death, I should first abolishe and take away the kyngdome of death and synne. Then, that I should go vnto my father, and receyue that my kyngdome, whiche shall contynue for euer, euen for this cause, that I may & more better gouerne, mayntayne and defend in that my kyngdome, all that are my disciples.

Neither thinke you that I shall take this kyngdom to myne owne commodite onely, for truly I will retorne vnto you by my woorde and holy spirit, and I wyl take you vnto my selfe, that where I am, you also may bee. I wyl not leaue you Ophalynges, I loue you more dearlyer, then to leaue you among so many wolfes, persecutynge you for my woorde sake: onely bee you of a good comfort, & be nothynge afrayde. Neither let this my passion & shall chance, seme so great a meruayle vnto you. Yea, if ye wyl be my disciples, knowe you assurely, that you must a byde lyke chance and fortune with me, as I abyde. Now what nedeth many wordes. You haue alrede hearde whether I must go, that is, vnto my father, to receyue there my kyngdome. You also know the way vnto my father, so that in this matter there nedeth not many wordes. Beholde, after this maner Christ comforteth his Apostles, against & slander of the crosse that shuld come, and stablysheth them, tellyng that his death and passion shuld be the perfect preparynge of those dwellyng places, wherinto they shoulde be receiued, yea, and also that all their saluacion ought to be tyred in the same his mooste blessed death and passion.

Mat. 10

To go  
to the fa-  
ther to  
receyue  
the kyng-  
dome.

Wakes

Secondarily, here are set out two examples, that

is, of the ignorance and weakenes of the Apostles. <sup>neste</sup>  
 for when Christe had sayd: Whether I go you <sup>and ig-</sup>  
 knowe, and you knowe the way, Sainct Thomas <sup>norance</sup>  
 by and by sayd: Lorde, we knowe not whether thou <sup>of man.</sup>  
 goest, and howe may we knowe the way: But if one  
 of these muste bee a lyer, truely Thomas shalbe the  
 lyer, and not Christ. For had they not heard Christ  
 often tymes say: The sonne of man shalbe betrayed  
 to the princes of the priestes and Scribes, and they  
 shal cōdempne him to death, and deliuer him to the  
 heathen to be scorned, scourged and crucified, & the  
 thyrday he shal rylse againe: Furthermoze, were  
 they vtterly ignorant of these thynges & without  
 knowlege when they sayd: Lorde, vnto w<sup>h</sup> shal we  
 go, thou hast the woordes of eternal life, and wee do  
 beleue and we haue knowen, that thou art the same  
 Christ, the sonne of the liuyng God: Doubtles wee  
 fynde here in theim a fayth, but yet it hath this vn-  
 perfectnes, that this fayth as yet was not cōfirmed  
 by the holy ghost, nor yet tryed by any persecucion.  
 Euen so doth Phylip also, when Christ sayd: If you  
 knewe me, doubtles you should knowe my father  
 also &c. Phylip sayd: Lord, shewe vs the father, and  
 it suffiseth to vs. What meaneth this: Would Phi-  
 lyp also then see the father with his corporall eyes,  
 or would he none otherwyle holde himselfe conten-  
 ted: Suffiseth it not that Christ had sayd befoze vn-  
 to him: If you had knowen me, surely you should  
 haue knowe my father also: Verely in this matter  
 appertaynyng to the knowlege of God, al men haue  
 one affection, neither can they do any other wyle.  
 Verely we are blynde in this cause touchyng God  
 and

Mat 20

Jhon. 6

We are  
and

The sermon on

blind in and his honoz, except we be lightned by þ̄ holy gost,  
 matters and cōforted in fayth, & approued by the crosse. For  
 of fayth that whiche is bozne of the fleshe, it is fleshe, and it  
 304. 3. hath annexed and knyt to it selfe, incredulitee and  
 ignoraunce, as examples thzough the scripture do  
 euidently proue, and as in this gospel also we may  
 see it playnely set furth in thie Apostles.

Christ  
 is the  
 way.

Mens  
 wayes

Thyzdly, wee shal nowe come to the answer ge-  
 uen vnto the Apostle sainte Thomas: whiche also  
 we wyll wey & diligētly consider, for in it is proposi-  
 ded vnto vs, þ̄ excedyng great goodnes & mercy of  
 Christ. For though as yet thei wer rude & ignorant  
 in the matter of fayth, yet Christ forsoke them not,  
 but in this his godly and most excellent answer, so  
 intreateth them, that it may very well be perceiued  
 that he desyzed nothing so much as to procure their  
 helth, & to bryng them vnto the knowlege of fayth.  
 Nowe what answer gaue he to them? I am þ̄ way,  
 the truth and the life. A worthy and excellent sen-  
 tence, worthy to be wrytten euē with golden letters,  
 in the heartes of all men. But it is to be lamented  
 that it hath so long tyme lyen despyled & neglected,  
 and that so fewe haue in heartes appzehended and  
 vnderstande it. I pray you, howe many wayes be-  
 fore tymes hath they been, whereby we haue inter-  
 pyled to obtayne eternal lyfe? Surely, I thynke in  
 numerable. For loke howe many heades, so many  
 wayes were inuented of our awne braynes, to come  
 vnto iustice & eternal lyfe. But these wayes in dede  
 if they were conferred and iudged by the woorde of  
 God, were nothyng els but wrong pathes and false  
 wayes out of the true waye, whiche led vs not vnto  
 eternal

eternal lyfe, but to perpetuall condemnation of death, not vnto heauen, but vnto hell in dede.

And these are the wayes that the Wyse man spake of, sayng: The waye of a foole is straight in his owne eyes. But what sayth Chyrist to this: Forsoth he sayth, that he onely is the waye, as he is in very dede and without doubt. For by him we haue remission of synnes, righteousnes and eternal health, and a free entraunce in vnto the father. Neither

is any man admytted vnto the fathers presence by any other mediatour or meane, but by this Chyriste onely. And he that wil not beleue this, lette him knowe it assuredly, that he shall neuer comme vnto the father, neither be partaker of eternal life. And Iste.

I beseeche you, how shall he comme vnto the father, that seeketh other meanes to comme to him, then by Chyriste? Besydes that, he rather geueth credence vnto false lying, then to the truth, euen that trueth wherof Chyriste here testifyeth of, affirmyng him selfe to be the trueth. For I pray you, what are all Trueth.

menne, all mennes doctrynes, all the studyes and counsels of menne, if they bee conferred to Chyriste and his woordes? Truly all lyers, and mere lyes are all those thynges that are spoken without the woorde of God, as the scripture testifyeth. Psalme psa. 115. Crb. Every manne is a lyar. But of the woorde of God the scripture sayth: Thy woorde is trueth.

Nowe if the woorde of God onely bee trueth, Joh 17.  
psa. 118. then it necessarily muste folowe, that whatsoeuer menne haue inuented without the woorde of God, it is lyes & mere deceyuable suglyng. Howe can it be but truth, sayng to those that beleue in it, it is the Rom. 1. power

The Sermon on

**Ihon. 1.** power of God vnto saluacion and eternal healthe  
 For to beleue y word of God, is euen thesame as to  
 beleue Chyist. For Chyist is the same wooorde, and  
 the wooorde was made fleshe. And to beleue Chyiste,  
 is so excellent and noble a thyng, that it taketh a-  
 way synnes and eternal death, and for them geueth  
 righteousnes and eternal life. And thus it abyedeth  
 true that Chyist sayd in this place: I am the waye,  
 the truth and the life.

**Chyist  
is very  
God.** Fourthly, consider also what Chyiste sayd vnto  
 Philip, neiher would Chyist refuse him because of  
 his imbecillitee or weakenes, but rather instructeth  
 him thus: Philip, he that seeth me, seeth my father.  
 Philip would see y father, but Chyist would graue  
 it, not only in Philippes heart, but also in all other  
 his disciples heartes, that he is one thyng and sub-  
 stance with the father, one God equal with the fa-  
 ther in maiestie and glozy, of a like strength & wyle-  
 dome with him. This onely excepte, that Chyist for  
 our infirmittees sakes, to redeme vs was made mā,  
 and therefore, as much as pertayneth to that, he is  
 made lesse then y father, as it is wrytten in the viii.  
**Psal. 8.** Psalm: Thou hast made him a lytle lesse, vnder  
 the dignitee of angels &c. Philip (sayth Chyiste)  
 he that seeth me, seeth my father. And furthermore  
 I dwel in the father, and the father in me. Beholde  
 howe earnestly Chyist recyteth and bet eth into his  
 disciples his deuine nature and essence with the fa-  
 ther, & also requireth, that thei shuld no lesse beleue  
 on him: Merely (sayth he) al that I do or speak, I do  
 it not or speake it of my selfe, but the father y dwel-  
 leth in me, he dothe those workes. Therefore for the  
 workes

Phylpp and Jacobs day.

workes sake, at the lest beleue me, that I am in the father, and the father is in me. Furthermore, Christ highly prayseth this sayth, as he most earnestly requyret it, & sayth. Verely, I say vnto you: He that beleueth in me, the woorkes that I do, he also shall do them, & greater thynges then these shall he do. He shall do greater thynges then these, especially sayng that Christ goeth to the father to receyue his kyngdome, and to sende the holy ghost. I beseeche you nowe, who dare bee so impudent a beast, or so styffe necked, that he shall dare any thyng at all derogate or minishe þe dignitee of sayth, sayng that to the beleuer there are made such excellent promises: Yea and furthermore here is made a comfortable and excellent promise vnto sayth, that is to say, that whatsoeuer we wyl aske in the name of Christ, shalbe geue her. Wherefore shal it be geue: Doubtles þe the father may be glorified through the sone. And to speake bytely. We must thus beleue of Christ, þe he is of the same essece, of the same power & wysedome with the father, so that he that beleueth not in Christ, that man I say, shal neuer come at the father, nor at his knowlege. For Christ is the way, the truch and the life. And also noman cometh to þe father, but by Christ, as our sauntour Iesus Christe hath testified in many places of his gospel. Wherefore that we may come to the knowlege of þe father, dearly beloued of the Lord, let vs diligently apply oure selues to heare the woorde of God, whereby the true knowlege of Christ is geue vnto vs. Who knowen and apprehended by faith, we may be made parteners and obtayne eternal life. Amen.

sayth  
askyng  
in the  
name of  
Christ  
obrap-  
neth all  
thynges

R. f.

The



The gospel on the Ascencion of our Lord  
Jesu Christ day. Marke. 16.

Mat. 28



Afterwarde he appeared vnto the eleuen  
as they sat at meate, and cast in their ierch  
their vnbelleife and hardnes of heart, be-  
cause they beleued not therein whiche had  
seen that he was risen agayne from the  
dead. And he sayd vnto them: Go ye in-  
to all the worlde, and preache the gospell  
to all creatures, he that beleueth and is  
baptised, shalbe saued. But he that bele-

ueth not, shalbe dampned.

Actu. 4. And those tokens shal folow them that beleue: In my name  
11. 20. they shal cast out deuils, they shal speake with newe tongues,  
Act. 2. they shal dryue awaye serpentes. And if they drynke any deadly  
and 19. thyng, it shal not hurt them. They shal lay theyr handes on the  
Luc. 10. sycke, and they shal recouer.  
and 18. So then, when the Lord had spoken vnto them, he was re-  
Lu. 24. ceined into heauen, and is on the right hande of God. And they  
Actu. 1. went furth, and preached euery where: the Lord working with  
Heb. 2. them and confirming the worde with myracles folowynge.

THE EXPOSITION.

Seyng that al thynges in the deuine scriptures  
ought well to be considered & wayed, this may  
not be ouerpasse, but must diligently be noted and  
considered, that the Euangelist S. Marke in this  
place, where he describeth the ascencion of our Lord  
Jesu Christ (wherein also lyke at in his passion and  
resurrection consysteth our whole iustificacion) ma-  
keth mencion of that synne, for the which our Lord  
Jesús Christe so often before he ascended into hea-  
uen

the Ascencion day of our Lord Iesu.

uen, rebuked his disciples, namely of theyr incredulitee and vnbelief. Surely it must needes be, that this is an heauye and great synne, yea, it is to bee esteemed and thought a verpe spyng, welle & fountayn of all mischiefe, seying that our sauitour Christ, euen now, when he would departe & go to his heauenly father, rebuketh it so earnestly in his Apostles. For thus sayth the Euangelist: At the last as the eleuen sat at the table, he shewed himselfe vnto theim, and rebuked theire vnbeleife and hardnes of heart, because they beleued not them whiche had seen him ryse. Here you heare what synne this was, namely Incredulitee. And I pray you, who is so shamelesse to deny that vnbeleif is the fountayn of all euil, especially if he compare sayth whereof scripture speaketh, with her effectes, with incredulitee and her frutes: For so comparng them, it shal be an easy thyng to perceyue, howe good and what a great thyng sayth is, and howe excedyng an euil vnbeleife is. The scripture euery where testifieth this of sayth, and doubles suche is the nature of it that it utterly dispayreth of all the woorkes that mā or other dothe or can do, nor putteth no trust or confidence in none of them, but alonely seketh at Christ, that righteousnes that is of value afore God, of mere grace and mercy, without any merytes or deservynges of woorkes. And this sayth is of suche power, that when it is true and right, it obtayneth also by Christe remission of synnes, righteousnes and eternall health, yea, of the chyldren of the deuyll, it maketh the sonnes and heyes of God, as S. Paule wyrteth in the Epistle to the Romaynes,

Unbeleife is  
a  
spynge  
of all euil

R. II.

sayng

Rom. 8. saying: Surely, whosoever are led by the spirit of God, these are the children of God. for ye have not received the spirit of bondage againe to feare, but ye have receyued the spirit of adopcion, by whō wee cry, abba father. The same spirit testifyeth together with our spirit, that we are the sonnes of God. If wee bee chyldren, then are wee heyyes also. Namely heyyes of God, and annexed heyyes of Christ &c. And doubtles thus it is with true sayth. Contrary, whobelief hath his peculpar nature, and suche is his condicion, that it determyneth his owne righteousnes and eternall lyfe, to come of his owne woorkes, and not of the meryste of Christ, whiche can not bee but to the great iniury of the passion of our Lorde Jesus Christe, by whose meryste onely the heauenly father is pacified. And what greater contumely and blasphemy may be done vnto our Lord Christ, then to dispoyle him of his honour, and to ascribe vnto our woorkes that thyng, whiche iustly ought to be attributed onely vnto his merite & grace: for dothe not the scripture say: He is the obtainyng of grace or propitiacion for oure synnes: Agayne in the fyrst Epistle to the Corinthyans: Christe is made vnto vs (sayth saint Paule) wysedome from God and righteousnes, and sanctifying, and redempcion. Those then that agayne say the merystes of Christ, and with woordes crye out against it, & as muche as in them lyeth, go about to suppress it, they do with al theyr study seke righteousnes & eternal helth by the merites of their own woorkes. And those without doubt are false christians, euē the same y Christ speketh, on

Increase  
dulce  
alwayes  
robbereth  
Christ  
of his  
honour.  
1. Tho. 3

the ascension day of our lord.

in Mat. that thei shuld come vnder his name & saie: **Mat. 24**  
Lo herce is Chyiste. &c. And thus shall it chaunce  
to the, that they shall neuer haue the righteousnes  
eternall health, and inheritaunce of the sonnes of  
god, but a vaine prayse and a deceyuable gloze,  
that onely shall they obtayne. And why? For in all  
theyr woꝝkes they sought nothing els, then the pha  
riseis did, whome Chyiste blameth in the gospeil of  
Mathew, and saith, that they did theiꝝ woꝝkes for **Mat. 6.**  
this intent, that they might be glorified of menne.  
And S. Paule saith: They beyng ignorant of **Ro. 10.**  
the righteousnes that is allowed and giuen of god,  
and seekinge to set vpp a righteousnesse of theyꝝ  
owne, they were not subiect to the righteousnes of  
god. To this pertaineth also the promise of the ho  
ly ghost, wher Chyiste saith: When the holy ghost **Joh. 16**  
shall come, he shall rebuke the world of sin, bicause  
they beleued not in me. &c. In this place wee heare  
again, that vnbeliefe is so great a sinne, that needs  
muste the holy ghost be giuen frome heauen, to re  
buke men of their vnbeliefe. Who can now think it  
meruail, though Chyiste often times so sore blamed  
& rebuked vnbelief in his disciples, & again so high  
lye praised and abaunced faith? It is therfoze dea  
relye beloued our part, studiously to aboide vnbelief,  
and by al means to embrace the true faith of Chyist  
that by it we may be iustified befoze god, and haue  
eternall lyfe.

Secondarily, in this gospeil ys committed vnto **The**  
the apostels, the offyce to preache the worde of god, **worde.**  
and accoꝝpyng to the same worde, the administra  
tion of Baptisme. And suerly this commaundemēt **Baptis**  
me.

**R.iii.**

**of**

The Sermon on

of Chyist highly setteth out, praiseth and extolleth the vocation of the Apostels and also the ministers of the worde, which euery chistian man ought diligently to consyder, & pythely to root it in his heart. For where men are assured, that the Apostels and ministers of the worde come not forth vncommaunded, nor do not headilpe of their owne autoritie vsurpe this office of teaching, bu are sent to preache and baptise frome the Lorde oure God, there without doubt the office of preaching and administration of the sacramentes shalbe esteemed accordinglye in highe honoure and dignitie. Therefore, doubteles it is very necessary for euery chistian diligently to obserue, marke and learne this goipell, as wherin we are taught, that highe honour ought to be giuen to the administration of the worde and sacraments, as to thinges that Chyist himselfe the only begotten sonne of god, so earnestly commaunded to his beloued Apostles, and also adourned these thinges with his owne worde. But lette vs now heare what wordes Christe spake to his disciples. So (said he) into the whole world, and preache the goipell to euery creature. Who so beleueth & is baptized, shalbe saued: but who so beleueth not, shalbe damned. In this text there are two thinges especially comaunded the Apostles, that is, to teach the goipell, and to baptise. As it is also moze evidently & plainly declared by the euangelist Math. where Chyist saith thus to his apostles: Goe ye your waye therefore, and teache all nacions, and baptise them in the name of the Father, and of the Son, and of holy Ghost. And teache them to keepe all thinges, what

whatsoever I haue comaunded you. In these wordes againe we perceiue, that these two thynges are comaunded chieflly to the Apostles, that is, to teache and to baptise. Nowe it is nedeful that we with al diligence marke this comaundement, as a thyng þæt Christ so studiously and earnestly, yea as evidently as was possible, expresteth & beatech it into his disciples memozye, and that for none other cause, but to declare that he specially taketh cure and regardeth the administracion of his holy worde and the sacramentes: and to admonishe vs, þæt we also beare & attribute vnto these his ordinaunces their right honoz, & geue vnto them their due glozy. But amōg al men the ministers of this word ought well to consider & take diligēt hede vnto this comaundemēt of Christ for seying that þæt office to teache, is the ordinance & comaundement of the most best & most mighty god, therfore þæt ministers part is, in this office & comaundement of God so to behaue him selfe, & to order all his doctryn & life after suche maner, þæt by his grauttee & diligēce, & blamelesse & irreprehensible liuyng the worde of þæt gospel may be set for ward & magnified, as saint Paule also saith: This is required of 1. Co. 3. stewardes of the mysteries of God, þæt they be found faythful. And on þæt other part, þæt hearer cōsidering þæt this ministry is instituted of God, he ought not on ly to heare & receiue & worde w al humilittee & reuerence, but also well to esteeme & honozably to enter- tain the minister for his names sake that instituted the administracion, lest it chaunce vnto vs, as it did to þæt Jewes, to whō Christ sayd: I do glorify my father, & you do dishonoz me, And saint Paule saith:

B. iiii.                      Those



The Sermon on

To bap-  
tise is a  
work of  
god.

Those that rule well and faithfully with the word, they are worthy double honour. And the same testimonies also giveth hee to the Galatians, that they receyved him as an aungell of god, yea and yf it had bene possible, they wolde haue digged oute theyr eyes to haue giuen to him. And in like maner ought y<sup>e</sup> ministry of baptism to be esteemed as a precious & godly gyfte, for why, we se here it is not the inuencion or imagynacion of mā, but it is the institution and cōmaundement of the lord god himself.

Bap-  
tisme is  
permitted  
vnto  
infants.

Furthermoze this is wel to be noted, that the ministry of the worde and baptism, ought to bee communicate vnto all men. And I pray you, who may here with good cōscience exclude the infantes, whō Chyrist excluded not: Wee must preach to al men, al men must be baptyzed, neither ought the infantes by any meanes to be restrained from baptism. for although as yet they are not apte to heare the outward worde, yet is god able to teach them inwardly by hys spyrte, tyll they maye growe and ware able to hear and receyue the vocall and externe outward woorde, preached to theim.

The office of y<sup>e</sup>  
woorde.

Gospel.

Chyrdely, when Chyriste hath committed to his apostels & preachers the ministry of the word, hee also sheweth what māner of word it is y<sup>e</sup> they muste preach & teach to the people, that is, y<sup>e</sup> most cōfortable tidings of holy gospel. So forth (saith he) preach the gospel to al creatures. But what is y<sup>e</sup> gospel. It is a glad tidings, wherin ys offered & giue to vs, for Chyristes merites, without any deseruing vpon our behalfe, but of mere grace, remission of sinnes, righteousness, and eternall lyfe.

And

ascension daye of our Lorde Iesu.

And this preaching must he that is come to the knowlege of his sins, by the preaching of the law, receiue w<sup>th</sup> faith, nether mai he doubt of this promise if it shal do him any profite. In like maner saith S. Paule: The gospel is the power of God vnto saluacion, to euery mā ꝑ beleeueth it. Here you hear that ꝑ gospel is ꝑ power of God, not w<sup>th</sup>standing it must be receiued by fayth. In the wooorde is the power of God, of this you may not doubte but beleue, if any fayth be in thyne heart. Christes p<sup>ro</sup>misse shal here in nowyse decetue vs, if our fayth be perfect, like as Christ also here requireth fayth, sayng: Whoso beleueth and is baptized, shal be saued: But he that beleueth not, shal be cōdemned. We must here note two thynges. Fyrst, that Christ gaue commaundement to his Apostles to preache onely his wooorde & gospel. Where this is well considered & pondered in the mynde, there shortly vanissheth away and are abolished tradicions, dreames, & doctrynes of men. I praye you, howe agreeth this, that in the causes pertainyng to our iustificacion, any other doctryne should be admitted, but the only wooorde of God: In ceremōies & exercises because of youth, ther might be obserued tradicions and cōstitutions of menne, but in this matter of iustification, the wooorde of God onely is to be admitted. The second note is, that Christe ioyneth together the ministerye of the wooorde, and baptisme. For this wyl he teache in it, that baptisme and the sacramētes haue their power of the wooorde, and can by no meanes bee disseuered from the wooorde. For as concernyng baptisme, what authoritee could it haue, if ꝑ wooorde were not ioyned

The  
wooꝛde  
of God  
must be  
preched.

The sa-  
cramen-  
tes haue  
their po-  
wer of ꝑ  
wooꝛde.

h. v.

with

The sermon on

with it: Doubles the water shuld be nothyng, but still remayne water. But ioyn the worde to it, and consider well the commaundement annexed to it, then shall not the water be simple water, but as S. Paule calleth it, it is a washyng of regentracion & of newe byrthe, and renewyng of the holy gost. And therfore is it that Chyrist sayth in this gospel: Who so beleueth and is baptized, he shalbe saued.

Signes  
and mi-  
racles  
do con-  
firme y  
worde.

Fourthly, Chyrist sheweth here what tokens shal folowe vpon them that beleue. In my name (sayth Chyrist) they shal cast out deuils, they shal speake with newe tongues, take away serpentes &c. As he would say: My worde is before the world a dispised worde, neither haue you whiche must preache it, as yet obtayned any authoritee afore men, so that they may receiue your preachyng and doctryne without myracles & signes, wherfore this wyll I do: I wyll geue you power to dzyue out deuils, to speake with newe tonges, to heale the sycke &c. And whosoever (that after your worde and doctrine shalbe by those tokens and sygnes confyrmed) wyll beleue you and be baptized, certaynly he shal obtayne remission of synnes, and life eternal. But whoso beleueth not, all excuses set a part, shal be damned. Vpon this it necessarily foloweth, that myracles & signes were exceedyng necessary at y fyrst begynnyng to preache the gospel. For if any authoritee and power should be geuen to this dottryne, it was necessarye to establishe it and confirme it, with so excellent and noble myracles, lyke as the lawe also was before confyrmed by sygnes and myracles. Notwithstandyng those sygnes wherby the lawe was confirmed, were

farre

ascension daye of our Lorde Iesu.

farre more horrible then were the sygnes in the beginning of the Gospell. For the sygnes that were wrought in the beginning of the gospel, were very pleasant, if you compare them to those sygnes that were shewed in the beginning of the lawe. And the preaching of the gospel also is farre more gladder tidynge & more comfortable to the heart, then is Moses with all his preceptes & lawes. Nowe in our tyme to requyre lyke myracles and sygnes, it is vn sitting, vnreasonable and vnlawfull. But if wee wyl so do, Christ answereth and sayth: This aduou-  
terous generacion seeketh a sygne, and other shall not be geuen to it, but the sygne of the prophet Jonas &c. For we haue the gospel of Christ confirmed with miracles and sygnes of the Apostles, and that sufficiently established, surely he that wyl not beleue it, can with no miracles nor sygnes be brought vnto the fayth. Mat. 8.

Fyftly, we haue in this gospel an article of oure sayth of the ascencion of Christ into heauen, with y<sup>e</sup> approue & confirmacion of the same. For thus sayth the terte: And the Lorde after that he had spoken vnto them, he was taken vppe into heauen, and sitteth on the right hand of God &c. Hetherto Christ had preached and taught after that he was crucified and rysen agayn the thyrde daye from the dead, and truely after his resurrection he had muche a do with the incredulittee of his Apostles, to whom also at the last he shewed what he would theim to do. And after he had all this doone, he ascended into  
heauen, and syteth on the right hand of God, that is, he taketh to himselfe a newe kyngdome, that he  
perpetually The ascencion of Christ  
Mar. 16

The sermon on

What it  
is to lyt  
on the  
right  
hand of  
God.

pt. 67.

perpetually with his father beyng Lord on heauen  
and yearth, may and shal reigne in equal power w  
God his father, for to conserue, gouerne, maintayn  
and defend, all that are his, from all euils. For this  
to do, is to lyt on the right hand of God. Further-  
more, lest his ascencion into heauen should be with-  
out an euident vtilitee and pzoofte, he would sende  
from heauen his holy ghost, which might confirme  
his in the fayth, make them strong in all their trou-  
bles and persecucions, and defende & comfort them  
against their thzettes that hated the word, euen as  
the Prophet did testifi, sayng: Hee ascended into  
the highth, and hath ledde captiuitee, captiue  
and hath geuen gyftes to men. Oh deare bzethren  
is not this a mightie Lord, that hath cōquered and  
deliuered vs from the captiuitee of Sathan, & hath  
geuen frely to vs his worde and spirit, and lastly by  
this meanes hath made vs the sonnes of God:  
Surely, he that wyll not beleue and put his confi-  
dence in this god and suche a Lorde, doubtlesse  
his vnbelif shal turne & bryg him vnto perpe-  
tual dampnacion and losse bothe of body  
and soule. The whiche God vouche-  
safe to turne frō vs for his great  
infinite grace, thzough Je-  
su Christ our Lorde.

Amen.

The

The gospel on the Monday after Whitson-  
dape. Joh. 3.



**H** God so loued the world, that he gaue  
his only begotten sonne, that whosoeuer  
beleueth in him, shoulde not perishe,  
but haue euerlasting life. For God sent Luc. 19  
not his sonne into the world to condemn  
the worlde, but that the worlde through  
hym myght be saued. Hee that beleueth  
on hym, is not condemned. But hee that  
beleueth not, is condemned already, be-  
cause he hath not beleued in the name of the onlye begotten son  
of god. And this is the condemnation: the lpyght is come into the John. 1  
world, and men loued darkenes more then lpyght, bycause thei  
deedes were euil. For every one that euell dooeth, hateth the and. 12.  
lpyght, neither commeth to the lpyght, least hys deedes shuld be re-  
proued. But he that doth truthe, commeth to the lpyght, that  
hys deedes maye bee knowen, howe they are wrought in God. Eph. 5  
After these thynges, came Iesus and hys disciples into the  
land of Iewrye, and there he taried with them, and baptized. Joh. 4.  
And Iohn also baptized in Enno besyds Salim, bicause ther  
was muche water there, and they came, and were baptized. Mat. 3.  
for Iohn was not yet put in pylson. Mat. 1.  
Luc. 3.  
Mat. 4.

THE EXPOSITION.

**I**n this gospell CHRIST sette th out high-  
ly, that exceedinge loue and charitpe of oure  
heauenly father, that he euer hath bozne vn-  
to man knde. And this loue doth Christe so high-  
ly extoll and magnifye, that he affirmeth that loue  
to haue bene the chiefe principall and onlpe cause  
wherfoze hee wolde giue his onlpe begotten sonne  
into this worlde. Lette vs therefore with most her-  
ty attentio cōsider this praise wherwith Christ set-  
teth out the loue of his heauely father. For in it we  
shall



The sermon on

shal plainly perceiue, what moued god to redeme vs, and by whome he would worke our redemption. And what moued the heauenly father to doo thys: Dyd men obtaine it with their good works: Or deserued they it by their honest conuersacion: Truly if that time that Chyist came into to the worlde, he wold haue iudged men accoꝝdinge to their merites and workes, it was to be feared, least as it happened in the tyme of Noe, he shulde haue dꝛowned all the worlde with water, for doubteles, at that tyme ther were not very many good in al the world. For euen the Jewes which receiued the law & pꝛophets, and therfore ought to haue been moze holier and better then the other nacions, these (I say) were (a fewe except) moze wretched and abhominable then anye other. Then needes must ther be a far other cause of our redemptiō, then the merites of man. What is it then? Chyiste answereth: God so loued the worlde. Do not you heare now, that our redemption dependeth and consisteth vpon mere loue, grace, compassion and mercy: And this loue ought well to stirre vs vp and to brynge vs to faithe. For if we wel consider and wepe this loue in our hearts, it wil sufficiently teach vs, how high, & vnspeakable it is. For suerly we had deserued by vnbeliefe and our synnes perpetual damnaciō, & god mought most rightfully haue shed vpon vs his terrible wrath, furor, and indignacion, and haue condemn'd vs vnto ppetual dānacion. but what dyd he? So mighty nowe was not his wꝛathe, but his loue, that not only he saued vs frō destruction, but also made vs free & safe frō synne, death, dyuel and hell. But howe did he this,

Out of  
loue and  
grace at  
we saued

the Monday after Wyndsonday. -

Why what meane oz mediator? Would he do this by his angels, oz by any other mediator oz mean? Nay verily: But to do this, he sent & gaue freely his only begotten son. Here againe that exceeding loue is glorified, which was the cause þ god would redeme vs. For truely all that euer god giueth, that giueth he of grace, no merites goyng before. With this agreeth the saying of S. Paul: If when we were enemies we were reconciled to god by þ death of his son much more now that we be reconcyled, we shalbe saued by his life. Here also in this saying the apostle confesseth that god receiued vs of grace, ye when we were yet his enemies. Finally, God hath deliuered vs from our sins & from hel, & hath giuen to vs eternall life by free grace & loue, & that hath he done by his beloued and only begottē sonne Iesus Chryste.

Secondarily, althogh our saluacion be gotten & made perfect by Chryst only, yet this must we learn to knowe, how men maye obtaine it. And thys also doth Chryste manifestly shew in this gospel: That euery man (saith he) þ beleueth in him shuld not perishe, but shoulde haue lyfe eternall. You heare in these wordes, whether saluacion gotten by Chryste, may be receiued by woꝝkes, oz apprehended by faith. Without doubte, our woꝝkes do nothinge in this matter. But here muste needes be a true faith, and an assured confidence and beliefe in god. But what is that beliefe and faithe trewe? When we dispaire of all our woꝝkes, merites and vertues, and esteeme them as thinges that can not helpe vs, and therefore the Prophete Esai sayeth: that all oure iustyce oz righteousnes are as a defyled clothe.

Faith.

Esai. 63

And

And thus dispatching of our selues to seke our righteousness in the merities, passion and death of our Lord Iesu Christ onely, of whom Iohn the Baptist gaue this true testimonie, that he is the Lambe of

Ihon. 1. God, that taketh away the synnes of the worlde.

This sayth I say, dothe apprehende by Christs remission of synnes, iustyce and eternal life. Neither may we in this matter admyt any worke of man, except we would plucke away, steale & take fro Christs

Esa. 42 his glory, whiche he wyl not geue to any other, and so stealyng Christs honoz, burthen our soules vnto the perpetual death & damnacion of our selues.

Surely it is an vndoubted trueth, that a christian man must do good workes, and haue an honest conuersacion, and with good workes confyrme & allow his sayth. for who would deny this? But to sette a sayth and confidence in those workes, and to admit our merities in þe cause of our iustificacion, is in no wyse to bee permytted. for by that meanes, grace were no grace, and that whiche before was attributed by verie right vnto the onely loue of God, that should we then ascrybe vnto our workes & merites.

Therefore Christ sayth in this gospel: He that beleueth in the sonne of man, shal not be iudged. But he that beleueth not, is already iudged, because he beleueth not in the name of the only begotten sone of God. See ye that in the conflicte and battayle of the conscience, sayth standeth sure, and is not condemned nor iudged? Contrarily, that vnbeliefe is already cōdemned, & the sentēce of eternal damnacion is pronounced against it: for Christ wyl in this gospel (as he doth in many other places of the scripture

Fayth  
onely as  
bidech  
in battayle of  
conscience.

the monday in Whypson weeke.

ture) ascribe quietnesse of conscience and saluacion vnto faiche, and the visquietnes of conscience & perpetuall damnacion to vnbeliefe.

Thirdely, bicause Christe spake of iudgemente and condemnaciō, he now procedeth and declareth what is condemnaciō, and saith. And this is þe condemnacion, that the light is come into the world, & men haue loued rather darkenes then lighte. And wherfor bycause their workes were euell. Christe him self with his doctrine & gospel is this light, as in another place he calleth himselfe, saying: I am the light of the world, who soeuer foloweth me he walketh not in darknes. The darknes, is our flesh, nature, mannes reason, and vnbeliefe, yea all the wisdom & prudence of man, which doth not spring out of faith, but spring fro our reaso without faith. And now I beseeche you to marke with me well, at what point our reason, our wisdom and prudence is wont to stumble at, if it folow not the very word of god as his capitaine and leader: Surely when Christ came into this world, he was moze redy to saue & help, then to condemn, notwithstanding that the father had giuen into his hand all iudgemente. And truely the Jewes had wel eschaped this indgement of eternall damnacion, & had by faith obtayned health & saluacion, if they wold haue receiued Christ which is the light of the world, and beleued his worde. But what doo they? They sette moze by darknes then by lyght. And as John saith in the first chap. of his gospel: The light shined in darknes, & the darknes comprehended it not. Ther was no faulte in the lyght, but a greate defaulte in the

Condemnacion.

The lyght.  
Joh. 8.

Darknes.

A. 1.

dark.

The Sermon on

darkenes that receiued it not. But what foloweth now out of this darkenes: forsoth this. Those that neither knowlege nor learne their darkenes, nor wyll not geue Christ his due honoz, they iudge and condempne themselves, euen as Christe sayth: Whoso beleueth not, he is already condempned.

Incredu-  
litee is  
iudged  
by his  
own self  
that is,  
through  
vnbelleif

And truly it chaūseth so by most rihgteous iudgement to him that is vnfaithfull. For inasynuche as he doth euil, and yet can not abide the light or to be repzehended, it is right that his owne vnbeleife should iudge or condempne him. But so is it not w<sup>th</sup> the faithful man, for he can abyde that his workes that are done in the truth, shuld come to the light & be tryed & wayed by the worde of God, and iudged by the rule & squire of the woozde of God. For how shuld he feare the light, seyng that all his workes are done in God: Cōsider it well: for thus in euery place of the scripture, life is ascribed vnto faith, and iudgement and condempnacion to incredulitee and vnbeleife. God geue vs grace to receiue & retayne with vs his light, to the comfort of our soules.

Amen.

The

The gospel on the tetylsday in the  
Whytson weke. Jhon. 10.



Truly, verely, I saye vnto you: He that entreth not in by the dooze into the shepe fold, but clymeth vppe some other waye, the same is a thefe and a murderer. But he that entreth in by the doze, is  $\text{¶}$  shepeherde of the shepe: to him the porter openeth, and the shepe heare hys voyce, and hee calleth hys owne shepe by name, & p. 10. 10. leadeth them out. And when he hath sent

forth hys owne shep, he goeth befoze them, & the shepe folowe hym, for they knowe his voyce. A straunger wyll they not folowe, but wyll flee from hym, for they knowe not the voyce of straungers.

This prouerbe spake Iesus vnto them, but they vnderstode not what thinges they were, whiche he spake vnto them. Then sayde Iesus vnto them agayne: Truly verely, I say vnto you: Jho. 14 I am the doze of the shepe. All (euen as many as came befoze me) are theues & murderers, but the shepe did not heare them. I am the doze, by me yf any man enter in, he shall be safe, and shall go in and out, and fynde pasture. A thefe commeth not but for to steale, kyll and destroye. I am come that they myght haue lyfe, and that they might haue it moze abundantlye.

THE EXPOSITION.

Forasmuche as Chzist our Lord sheweth in this gospell oz similltude by confertyng theim together, both what the euil shepeherd & teacher is, also howe he may bee knownen: and on the other parte, what the good shepeherde and teacher is, and by what sygnes also menne may knowe him, I thynke it mete fyzt to treat of the good shepeherde, especyally

L. ii,

cial



The sermon on

shall for this cause, that it is a thinge very profitable and necessary, and also a matter of great waight & importance. For Christ describeth here the good Shepheard so, that he must nedes entre in at þe doze into the Shepfold. that is, it is necessary þe preacher be called by some lawefull and godly meanes. It is necessary also, that his doctrine bee trewe and godly. And howe can they teache the trewth, that are not called vnto that office by god, or by some godly meanes? Surely in this matter it is not conuenient for euery man that will, to run, but it is necessary, that mē enter by the doze into the Shepfold. And if thou wilt know who is the doze, then marke well Christes wordes, which thus expoundeth him selfe, saying: I am the doze of the Shepe, by me who so entreth, he shal be saued, and he shal entre in and go forth, and he shal fynde pasture. Marke here that not only the preacher must be admitted to this office by Christe and a christian meane, but that the hearer also by lyke manner oughte to bee called to thys Shepfold of the electe of God. And thys onely standeth in the power of CHRIST, in his woorde and his gospel. Saynct Paule was called from heauen of Christe, vnto this office to teache the gospel withoute anye other meane, so that hee myghte entre at the trewe dooze into the Shepfold. But God permytted the Apostell

Actu. 1. S. Mathye to bee called vnto the office to teache the woorde of god, by certayn other meanes, so that hee also shoulde enter by the trewe doze. And are not al men called vnto the fold of Christ by þe word

A preacher  
chers cal  
lynge &  
doctrine  
shal be  
vpright  
and law  
full.

Christe  
is the  
doze.

Actu. 9.

Actu. 1.

of

the tētwilday in Whylson weeke..

of Chriſt, as often as thys oꝝ other lyke goſpell is  
preached: Wholoſeuer thirſteth, lette hym come to John. 7  
me and dꝛynke: Therefore, befoꝛe all thinges thys  
is neceſſarye, that wee entre in at the doꝛe into the  
ſheepſolde, that is to ſay, by Chriſte. Foꝛ if thys en-  
trance be true and by faithful meanes done, doubt-  
les it ſhal come to paſſe as Chriſt here ſaith: Who-  
ſoeuer entreth in by me, he ſhal be ſaued. Heare ye  
not now, that our ſaluacion ſtandeth only in the po-  
wer of Chriſt: And in like manner ſaid he vnto his  
Apoſtles, whēt hey asked him the waye to ꝑ father:  
I am (ſaid he) the way, the truth, and the life. Fur-  
thermoꝛe he that thus entreth by Chriſt, he muſt ne-  
des by faith obtain and poſſeſſe al thoſe goods and  
heuenly treasures, that the heuenly father hath gi-  
uen vnto vs in his ſon, & ſo confeſſe it and with his  
mouth declare it vnto other in al places, the which  
thing Chriſt ſhewed vnder theſe words, coming in,  
and goyng foꝛth. Moꝛeouer, They ſhal euer fynde Paſtures  
paſture. Theſe paſtures ſignify the word of god, ꝑ  
Chriſte ſhaloe largely giue vnto his diſciples. And  
wherſoeuer this word be, ther can not men cōding-  
ly praiſe ſo great a benefite of god. But where it is  
not, ther chanceth it according to the ſaying of the  
prophet Joel: Why doth the cattel moꝛne? Why do  
the dꝛoues of beaſtes cry & roꝛe? Bicauſe that they  
haue no paſture. yea euen the whole flockes of ſheep  
haue periſhed. Out of all this it foloweth, that the  
good ſhepeheard that came in by Chriſt, muſt needs  
teache the word of Chriſt, and the righteousnes of  
faith by Chriſt. And ſuerly by this token and ſygne  
a good ſhepeheard may well be known.

L.iii.

Secon

The Sermon on

A descryp-  
tion of  
a false  
teacher  
or prea-  
cher.

Secondarily, Christ in this gospel describeth the euil shepherd, whom he so paynteth in his owne colours, that wee may well knowe him if wee will open our eyes to see him. For thus sayth Christ: He that entreth not in at the dooze into the shepefolde, but clymeth vpppe another way, he is a thefe and a murtherer. We heard a lytle before, that Christe himselfe is the dooze, and also the keper of the dooze. And surely where this Christe is vnknowen, let no man thynke to haue any enterauunce geuen him into this shepefold, let no man prompse himselfe there saluacion. Briefely, there is no enterauunce in, nor goyng out, nor findyng of pasture, muche lesse shal wee haue there good shepherdes or preachers of the woorde. For howe shall that man teache Christen men, whiche himselfe was neuer made a Christian? Or howe should he in preachyng cōtynually declare vnto the people the iustice of fayth, that as yet neuer, not so muche as ones, tasted it?

Euil per-  
sons de-  
fraude,  
steale &  
robbe  
Christes  
honour.

Surely where suche are, there canne be founde no-  
thyng but stealyng and murtheryng. For they  
steale from Christ his owne due honoz, in that they  
ascribve to the merytes of woorkes, righteousness,  
where as it oncly commeth by the merytes of Iesu  
Christe. And vpon this theft commeth that horri-  
ble murther, that is, by their false and wicked doc-  
tryne they leade frō Christ so great a nombze of sou-  
les, rauishyng them violettly into condempnacion,  
and castyng them into Sathans mouth to deuour  
them. Oh alacke, what an exceedyng nombze of  
soules hath been by this doctryne deceyued bothe  
before the incarnacion of Christ, and also synce, and  
so

the tethifday in Whytson waeke..

so cast headlong into condemnacion: Among the Jewes, this dyd the Byshoppes, Priefts, Scribes and Phariseys, whiche would vterly oppresse the righteousnes of fayth, and in the place of it sette vpp the righteousnes of woorkes. Yea, they so sore preyed in this doctryne, that all the Prophetes had enough to do to dispute and resyst their doctrine, in somuche that many tymes the Prophetes suffered no lytle persecucion for resystyng it, lyke as Christe himselte in the gospel of saint Mathew reprooueth them for it, sayng: Beholde I sende vnto you prophetes and wyse menne, and Scribes, and some of them shall ye murther & crucifye &c. But among christen men the same parte was played by the religious fathers, that boosted them self to be the children of the Romishe byshop. For whiche of theim all (if you except very fewe) can be found that preached the righteousnes of fayth so diligently and earnestly, as it became him: Doubtles they all had an eye vnto theyr father the Byshop of Rome, and neither by teachyng nor preachyng sought they any other pasture, or shewed any other to their shepe then that whiche the Prophete Hieremye speaketh of, sayng: Woo to the shepherdes of Israel, that leade them selues &c. Nowe if thou wylte knowe these theues and murtherers, marke their doctryn. for whosoever they bee that sette vpp righteousnes by the merytes and deseruynges of woorkes, and contrary to Christes merytes earnestly preach the same, those are they that Christe describeth in this place, and whom also he commaundeth vs to beware of Mathew. 7.

Mat. 23

Jer. 23

L. liii.

Chydly

The sermon on

Chyldy, because Chyist hath now described the good Shepherdes & the cuil, he nowe sheweth howe chrysten men must behaue themselfe towarde them both, that is, They must heare the voyce & doctrine of this good Shepherde, to whom the keaper of the dooze hath opened the dooze, and they must knowe his voyce and folowe him, if he go before &c. But howe shall this come to passe, that the shepe shall so readily knowe the voyce of the good Shepherdee? They are accustomed to the good and healthsome pastures, that is, they haue ones learned out of the holy gospels, that in terrours of conscience & knowledge of synnes, there is none other consolacion, but in the onely merytes of Chyist. And that those only be partakers of it, that take hold of it by fapth, and so turne it vnto their owne profite. And forasmuche as when the good Shepherde cometh, he leadeeth them no waye, but vnto Chyiste. They knowe also that they are bound to receyue him as a minister of the worde, as Chyist testifeth in another place, sayng: He that receyueth you, receyueth me. And in another place, when the these and murtherer cometh with his false doctryne, preachyng another straunge doctryne that floweth not out of the fapth of Chyist, then can they by the worde of God know, iudge, and reproue that doctryne, & wyl in nowyle receiue nor admit nor heare that false prophet in the steade of a true Prophete of God. For they knowe perfectly that Chyiste sayeth, that he that heareth & kepeth the worde of God (I say the woorde of God) he shalbe saued. And what nedeth many woordes? Both not the scriptures euery where admonish vs  
to

fapth  
full men  
do know  
the good  
preacher

Mat. 10

Luc. 11.

the Tetysday after Wpifonday.

to beware of such theues and murtherers: Beware  
(sayth Chyist) of false prophetes, that comme to you  
in shepes clothing, but inwardly they are rauening  
wolfes. And saint Paule forbiddeth the Gala-  
thians, that they admit none other gospel then that  
they heard of him, insomuch that if an Angel shuld  
come doune from heauen & preache another gospel  
they ought not to receiue him. The shepe of Chyist  
knowe all this, wherfoze they wyl heare none other  
but their owne hyghest byshop & shepherd Chyist,  
whiche here sayth: I am come that they maye haue  
life, yea and haue it moze abundantly. Further-  
moze, they heare all þe ministers of Chyist, that come  
in his name & byng his worde. The other worke-  
doctozs they do forsake, cōsiderpng they are theues  
and murtherers, & suche as treate the worde of God  
both falsely and vngodly. Wherfoze Chyist sayth:  
They shal not folowe þe forreyner oz strange shep-  
herd, but they wyl flee frō him, for they knowe  
not the voyce of straungers. Whiche God  
graunt that we may also acknowledge  
Chyist our sheherde and folowe  
his worde. Amen.

The sermon on saint Barnabas the Apostles  
day, is the same that is red on Symon  
and Iudes day.

L. b.



The



The sermon on

The gospell on saint John the Baptistes  
daye. Luc. 1.

Ec. 17.  
and. 21.  
Leui. 12



**E**lyzabeths time came that she shuld be deliuered, and she brought forth a sonne. And her neighbours & her rosens hearde howe the lord had shewed greate merce vpon hyr, and they reioysed wyth her.

And it fortuneth that in the eyght day they came to circumsise the chyld: and called his name Zacharias, after the name of his father. And his mother answered and sayde: Not so, but he shal be called John. And they sayde vnto her:

There is none in thy kynndred, that is named wyth thys name. And they made signes to hys father,, howe he would haue him called. And he asked for wytyng tables, and wrote, saying: His name is John. And they meruayled all. And his mouthe was opened immediatly, and his tongue also, and he spake and prayed God. And fear came on al them & dwelt nye vnto them. And all these sayinges were nopsed abroade thowowe out all the byll countrey of Iurpe: and all they that hearde them, layed theym by in their heartes, saying: What manuer of chyld shal this be? And the hande of the Lord was wyth him.

And hys father zacharias was fylled wyth the holy ghoste, & prophesied, saying:

Praysed be the lord god of Israel, for he hathe visited and redeemed his people.

THE EXPOSITION.

**S**eyng (deere christians) that the Euangeliste S. Luke hathe doone suche diligence in describing the natiuiti of John the Baptist as it is plainly manifest in the gospell that this daye is recyted, it shal be necessary that we diligently consider and well

the Nativitee of saint Ihon Baptyst day

well loke vpon the person of Ihon. For surely this childe (in whose byrthe those so great and glorious tokens chaunced) hath some syngular grace & gyft aboue other chyldezen. Is not this a new and a syngular great thyng, that he is bozne of parētes very olde, yea in maner at the pyttes bypnke with age, & is sanctified in his mothers wombe, and ordayned to be the foreleaper, that is, a gentle mā vnto our Lord God Iesu Christ: He shalbe (sayd the Angel, when he declared his byrth vnto Zacharye his father, what tyme he dyd his priestly offyce afore God) great before the Lord. Wyne and strong drynke shal he not drynke, & euen from his mothers wombe shal he be fylled with the holy ghost, & many of y childzen of Israel shal he turne agayne wholly vnto the Lord theyr God &c. By these wordes you heare, that great excellent and wonderful thynges shalbe brought to passe and accomplished by this chylde. Furthermoze, Zacharye thus reioyleth in his canticle, sayng: And thou O babe shalt be called a prophet of the most highest, for thou shalt go before the face of the Lord, to prepare his wates &c. What thynke you was this holy childe afterward? He was made a true, godly and excellent preacher, whiche besydes that moost holy life that he altogether spent in godly and honest conuersacion, he so administered and fulfilled his office, that he may well be sette furth to all preachers and ministers of Gods worde, as a worthy ensample & president, continually to be present and sette before them. For he not only preached penaunce, and by preaching the law prepared a way vnto Christ, but also he shewed vnto

The nativitee of saint Ihon.

Ihon is ane nlsaple of a good preacher.

The sermon on

unto the people Christ, whiche is moost truely that  
Lambe of God, that taketh away the synnes of the  
whole worlde. As also the holy ghoſte ſayeth a-  
gaine by Zacharye: To geue knowlege vnto his  
people. But what knowlege: knowlege of ſalua-  
cion or health. For thereto ſerueth the preaching  
of Ihon, whiche fiſt through the lawe feareth the  
conſciences, and afterward comforteth them & ray-  
ſeth them vp by preaching vnto them the lambe of  
god. Wherein then reſteth this knowlege: In the  
forgiuenes of ſynnes. Howe then obtayne we that  
remiſſion of ſynnes: By the bowels of mercy of our  
Lord god, wherein the day ſtarre (Christ) hath viſi-  
ted vs from heauen. And to who hath he appeared  
by that ſo great mercy: To thoſe that ſytte in darke-  
nes and in the ſhadowe of death, aſwell the Jewes  
as Gentyles. For Christ would as our archbiſhop  
and true ſhepherd make one ſlocke & one ſhepfold  
of the Jewes and heathen, that the feare of al men  
(if at the leaſt they would receyue the daye ſtarre or  
day ſpyng of the goſpel and beleife in Chriſte) that  
they feet (I ſay) might be ſet ſtraight into the way  
of peace, whiche procedeth of true fayth. Beholde,  
all theſe thynges appertayne to the office of Ihon,  
whiche was not only a preacher and a prophete, but  
alſo he was more then a prophete. For he preached  
not only Christ to come, as other prophetes did, but  
alſo he ſhewed Christ preſent. And forasmuche as  
Ihon ſhould thus ſhewe Christ, whiche by his prea-  
ching, paſſion, death and reſurrection ſhould take  
away all our ſorowes & ſickenesses, it was needfull  
that great ſoz ſhould happen in his natiuite. For  
by

Ihon 10

Ihon is  
moreth  
a pro-  
phet

the Nativitee of saint Ihon Baptyſt day.

and by aſſone as this childe was bozne, al þ̄ neiſgh-  
bours and kynſfolke did reioyce with the parentes  
of þ̄ childe: and vpon the eyght day they circumciſed  
the chyld, and at the fathers commaundement and  
writyng, they gaue him a name of grace and mercy,  
and this ſame is ſpzedde abroad among all thetm  
that dwelt in the Mountaynes of Jewrye, and all  
that did heare it, layde it in their heartes, coſeſſyng  
that the hande of the Lorde, that is, the power and  
helpe of God was with him. Lo, thus muſte men  
conſider Ihon, to knowe howe highly he is to bee  
eſtimated.

The had  
of the  
Lord.

Secondarily, in this goſpell ſayth maketh Za-  
chary to ſpeake, whiche a lytle befoze, thzoughe his  
incredulitee was domme. And lyke as in this wee  
ſee howe great a ſynne vnbeleife is, euen ſo on the  
other part wee perceyue, howe pzeious and godly  
a treaſure ſayth is. The Angel of God ſayd vnto  
zacharye: Thy wyfe Elizabeth ſhall beare vnto  
thee a ſonne. To theſe wordes ought zacharias to  
haue geuen credite. But what doth he? Becauſe he  
was aged and his wyfe well gone in age alſo, ther-  
foze he wyll oz he geue credite, knowe howe theſe  
thynges ſhalbe fulfylled, therfoze he is compelled  
to ſilence, tyl thoſe thynges were fulfylled that were  
promiſed vnto him by the Angel. And in lyke ma-  
ner, vnto this day are all they ſtryken dumme, that  
wyll not beleue the Apoſtles of God, his worde and  
the Goſpell. For where as it were their duetye to  
aduance the glory of God & the mercy of Chriſte,  
and to ſet furth the ſame, there they extoll the righ-  
teouſnes

Dummes  
in this  
our time

The sermon on

teousnes of their own works, as that Pharisee did.  
 Luc. 17 God (saide he) I thank the: for I am not as  
 the residue of menne, extortioners, vnrighteous,  
 aduouterers, nor yet as this Publycane. Call yee  
 this to laude and glorifie the grace of god, and me-  
 rite of Christ: Aye truly. Thus to boast, is worse  
 then to bee dumme. For though in this prayer are  
 heard many wordes, yet is ther not one heard, that  
 seteth vp or magnifieth the grace of god or merite  
 of Christ. Nowe though I can speake and vtter  
 many wordes, yet as long as vnbeliefe (that tak-  
 eth away the gloze of god) reigneth in my heart,  
 I remaine dumbe afore god: as the scripture saith:  
 Wylsdoome hath opened the mouth of the dumbe.  
 that is to say: The knowledge of god maketh men  
 eloquent, that they knowe how to gyue god his ho-  
 noure in Christ, to praise and glorifie him, and sy-  
 nally to confesse his worde. Suche an eloquent O-  
 rator was Paul made when he compared his own  
 iustice that he had in the lord vnto myre and dong,  
 that by it he might suffre no dammage in that righ-  
 teousnes whiche Christ hath brought and giueth  
 to the beleuers. And such an eloquent preacher was  
 Zacharias, after that the tyme appointed by the an-  
 gel, was fulfilled. For by and by after the circumci-  
 sion of his sonne John, he was fylled with the holy  
 ghost, and prophesied, praisynge god, that had gi-  
 uen that greates grace vnto him. Therefore I saye,  
 where faith and the holy ghost are not, there muste  
 we needes be dum spiritually. yea though we speak  
 many bayne and voide wordes.

Thirdely, the Euangelist heere describeth worde  
 for

the Natiuities of sainte Ihon Baptyst day  
for worde, what Zacharias sayd whē he was fylled  
with the holy ghost, and why he so earnestly praised  
and glorified the Lord his God. For thus he sayd:

Blessed be the Lord God of Israel. To blesse in To blesse  
this place is as muche as to laude. For nowe in as  
much as zacharias had receyued y child promised  
to him, & also he knewe in spiryt what Christe shuld  
do, whose waye this chyld shoulde make ready, he  
praiseth God for that so great and excellent a bene-  
fite: Geuyng vs an ensample, that wee euer more  
shoulde thanke & prayse God for those his benefites  
geuen to vs, both corporal and also spiritual. Now  
if ye be desirous to heare the cause of this praiyng  
God of zachary himself. For he (sayth he) hath visi-  
ted and wrought the redemption of his people.

This woorde Visite, is in the scriptures taken two God  
doth vis-  
site vs ii.  
maner  
of waies  
maner of wayes. For sometyme God visiteth vs in  
his wrath & furoz, as when he punisheth our sinnes  
as it chaunfed Pharao in the red sea, and y Jewes  
in the tyme of Cytus and Vespasian the Emperoz.  
Many tymes he visiteth vs in mercy and grace, as  
it happened to the Jewes when they were brought  
out of Egypt, also when Christ was sent and geue,  
of the whiche visitacion Christ himselte speaketh & Mat. 20  
complayneth, because they knewe not the tyme of  
their visitacion. And of this mercyfull visitacion  
dothe zacharias speake in this place, sayng that  
God hath visited and wrought the redemption of  
his people. He knowlegeth also and este meth this  
redemption so certayne & sure, that he proclaymeth  
and lauderth it as done already, wher in dede it was  
as then yet to be done in tyme commyng. And to  
this



The sermon on

An horn  
in scrip-  
ture.

Diffecio  
betwixt  
Christ &  
the world.

this apertayneth þ̄ foloweth in this cāticle. And he  
hath set vp vnto vs an horne of health, in þ̄ house  
of Dauid his seruāt. An horne in scripture is taken  
for the power & dominion. As zacharias would say:  
The corpozal kyngdome nowe hath his ende nowe  
appointed, & the septer is taken frō þ̄ tribe of Juda,  
But be of good cōfort, we shall nowe be better then  
euer we were. For why, we shall haue a newe kyng,  
whiche in dede was promysed vs long agoo, whiche  
shal set vp a kyngdom, not corpozal, wherein he may  
reigne w̄ outward power, but a kyngdome of helth  
and eternal lyfe, accordyng to the promyse so many  
thousand yeres promysed to the Patriarkes & vnto  
Dauid. For doubtles, whosoener shall beleue in  
this kyng, & kepe his word, he shall assuredly obrain  
this helth. Now who could doubt in this: Dyd not  
God in tymes past speake these wordes by þ̄ mouth  
of the Prophetes: Dyd not he promyse the same by  
the Patriarkes: Notwithstādyng there shall tise  
debate & discencion betwene this kyng & the world.  
For surely he wll geue sentēce, that all suche thyn-  
ges as the world este meth right & good, be vnrigh-  
teous, and by his worde he wll cast away all thei-  
holynes, wylsedom & vertues, and cōdempe them.  
And here out shall begyn this stryfe with contynu-  
ance, but y et so, that at þ̄ conclusion the victo-ry shall  
be Chyistes, not alonly for his owne commoditee or  
p-ofite, but muche rather for al those that beleue in  
him. If thou desyrest to knowe what he shall do:  
He shall deliuer vs from our enemyes, and from the  
handes of all them that hated vs. Furthermoze he  
wll shewe vs the waye, whiche when we entre into  
we

Sainct Peter and Paules day

we shall not dispayre of mercye for our sinnes: for he wyl remembre that faithfull othe, that he sware to Abraham our father. Briefely by his owne merites of mere grace without deseruinge of our woordes, he will make vs righteous, godly and blessed: so that we beyng delyuered from the handes of our enemies, may serue him all the dayes of our lyfe: not in outward ceremonyes and seruices, as in tymes past, but in holynes and righteousnes that is accepted befoze him. He requyren the heart, he asketh faith, he wilbe worshipped in sp rite and truth and will not be fylled with outward woordes that lacke faith, as men haue done in times past. Thus you see that Zacharias by the holy ghost acknowledgeth the grace of the gospell that shoulde come, therfore he praiseth and glorifieth god, as one ascertayned, that by this grace we al shal be saued. The lord our god gyue vs grace, bothe that wee maye know it, and also that for it we may giue thanks to god our father, and glorifie him for euer. Amen.

The gospell on saint Peter and Paules  
daye. Math. 16.



**W**hen Iesus came into the coastes of the cytie whych is called Cesarea Philippi, he asked hys disciples, saying: • Who do men say that I the sonne of man am? They say: Some saye, thou art John Baptiste: some Elias: some Hieremias, or one of the numbre of the prophetes. He sayeth vnto theym: But whom saye yee that I am? Simon Peter answered and sayde: • Thou arte Christus the sonne of the lyving god. And Iesus answered & sayde vnto Iohn. 6.

The sermon on

unto him: Happy art thou Simon the sonne of Jonas, for flesh  
 Iohn. 6 and bloud hath not opened that vnto the, • but my father which  
 is in heauen. And I sape also vnto the, that thou art Peter, and  
 • Co. 10. vpon thys rocke, • I wyl buyld my congregacion. And the ga-  
 • Ela. 28. res of hell shall not preuayle agaynst it. And wyl giue vnto the,  
 • mat. 18 the keyes of the kyngedome of heauen, and • what so euer thou  
 byndest in earthe, shall bee bounde in heauen: and what so euer  
 thou locest in earth, shall be loed in heauen.

THE EXPOSITION.

The co-  
 fession  
 of the A-  
 postles.

Rom.

**W**E haue fyrst set forth in this gospel, that ex-  
 cellent confession of S. Peter and the other  
 Apostels, wherein they confesse that hee is  
 Chryste the sonne of the lyuynge god. This confes-  
 sion is so excellent and noble, yea and so chrystian,  
 that wee dare boldlye sape, that where this confes-  
 sion is not, doubteles there is no saluacion at all,  
 as the Apostell Saynte Paule witnesseth, saying:  
 The hearte beleueth vnto righteousnes, and the  
 mouthe confesseth vnto saluacion.

Fyrste CHRIST asketh what opinyon the  
 people had of hym, and whome they sayde he was.  
 The Apostels answered him: Some sape, thou  
 arte Iohn the Baptist: some sape, Helias: some  
 Hieremias, or one of the prophetes. Chryste was  
 not ignoraunte what was spoken of him, and also  
 he knewe it better then the apostels could tell him,  
 that where the gospell is preached, there muste ne-  
 des arise manye lyes, whiche are imagined not on-  
 ly agaynst the truth, but also agaynst them þe preach  
 the truthe, whereout it chaunceth often times that  
 the woylde rageth and waxeth woode with them.  
 Therfore nedes must it be, that Chryst aposing his  
 di-

Sainct Peter and Pauls day

sciples, sought some other thinge at his apostels,  
that is to say, their confession of faith as ye shal hear.  
For thus he saith: But whome say you that I am?  
The answered Petre in the name of them al: Thou  
art the same Christ the son of the liuyng god. Con-  
sidre inwardly this confession, & thou shalt see that  
the faith of al the Apostels was a true and a righte  
faith, excepte that as yet it was not confirmed with  
the crosse, and that yet the holy ghost was not come  
vpon them. First of all they confesse that he is the  
same Christ, that is to saye, the same anointed and  
capitaine, whom god had longe before promised, to  
theyr fathers, and whome they hadde so long time  
looked for, that doubtles he shuld come and fulfyll  
all suche thinges as the holy scriptures hadde pro-  
phesied of. Furthermoze also they confesse, that he  
is Christe sonne of the lyuing god, sente into this  
worlde, that by hys meryte, passion and deathe,  
all menne myghte bee made good, righteous, and  
blessed. And thus (as it is in dead coueniente to  
do) they confesse the same one Christ to be both god  
and man. For as concernyng his humane nature,  
hee is the sonne of Dauid, annoynted of the fa-  
ther kinge and Prieste, and that after the order  
of Melchisedech: and God hath gyuen vnto him  
the seate of Dauid, that is, the spirituall kyng-  
dome, whiche is admynistred by the spyryte, that  
hee maye sytte vppon it eternallye. But as concer-  
nyng his godheade, he is the sonne of the liuing  
god, one in substance, essence or being and maiesty  
with the father, so y<sup>e</sup> neither mai the father bee sepa-  
rate from the son, nor the sonne from the father, as

The  
faith of  
the Apo-  
stels.

Isai. 55

M. ii.      saincte

The Sermon on

Collo. 2. **S**ainct Paule sayth: In Chyrist dwelleth all fulnesse of the godhead corporally. Nowe whosoever with suche sayth, & after this maner as the Apostles here dyd, confesseth Chyriste, without doubt he shall also with the Apostles be made partaker of eternal saluacion, as Chyrist here sayth vnto Peter, like as to al his disciples: Blessed art thou Symon the sonne of Iona &c.

**F**lesh & blood in scripture  
**S**econdarily we see in this gospel that this confession commeth not of oure strengthes, but by the reuelacion of God. For aslone as Peter had in the name of them all declared what opinton thei had of him, by and by Chyriste sayd: Flesh and blood hath not opened it to thee, but my father which is heauē. Shal then our flesh, that is, reason, wyt, prudence, freewyll and the strengthes of man bee of no value in matter of our iustificacion & confessyng of God? Surely nothing. For without doubt here nothyng is of value, but mere grace and mercy. Nowe if it be grace, than I beleue, that I may do good woorkes, that I can confesse Chyrist as the Apostles do in this place, nedes must I let flesh contynue as flesh, and blood as blood, so y<sup>e</sup> inasmuche as partayneth vnto our saluacion, y<sup>e</sup> flesh not only can do nothing, but also it can do nothyng but synne, as S. Ihon y<sup>e</sup> Euangelist sayth: As many as receiue him, he gaue them power to be made the sōnes of God, to those y<sup>e</sup> beleue in his name which are not bozne of bloudes noz of the will of the flesh, noz of the will of mā, but they are bozne of God. Doth not the Euāgelist here cleane refuse & reiect in matter of iustificaciō al togyther that is bozne of bloudes, oꝝ of y<sup>e</sup> wyl of flesh

Sainct Peter and Paules day

oz of the wyllle of man: Euen so it is necessary that we consider here in this place the cōfession of Peter and the other Apostles, that it came not of their reason, wysedome oz fre wyll. For surely Christ would in this worde dyue backe, make blunt & ouerthrow our presumption, and meke that pryde that is bozne in vs, that we shuld learne to distrust of our selues and our owne strengthes, and to seke righteousness and health otherwhere, then at our selues oz in our owne workes. But where shuld it be sought: For soth at him that opened vnto the Apostles that excellent cōfession of Christ, that is to say, at the heauenly father, of whom Christ also sayth in another place: Roman knoweth the father, but onely the sonne: and noman knoweth the sōne, but the father only, and he to whom the father will open him.

Chyldy, wee haue in this Gospell a promyse of Christ geuen to the churche, that is this: That the gates of hell, that is, Sathan and all power & wysedome of the worlde, shal not preuaile against it.

A promise geuen vnto the churche.

Nowe note vpon what foundation this church must be buylded, to whom this excellent promise pertayneth. Christ sayth: Thou art Peter, that is stonpe, that is, thou standest stedfast in thy confession as doth the stony rocke. For thou cōfessest and beleuest, that I am Christ & the sonne of the liuyng God, that is, thou beleuest that I am the sauour and redeemer of the whole worlde. Wherefore nowe, suche sayth shal be in my church, that hath respect to me & my worde and only dependeth vpon me and stand sure & firme in the same confession as thou hast done nowe. And vpon suche a sayth as only putteth confidence vpon



The sermon on

The gates of  
hel.

Mat. 7

With  
out the  
true  
churche  
is no  
saluatiō  
Ephe. 5

my word, I will buyld my church so strongly, that not the gates of hel, that is, what so euer be against me, other in hel or in earth, shal preuaile against it. Doubtles persecucion shal arise, and Sathan him selfe shal not cease by thousand meanes to tempte, if it may any way be possible to take away the word fro my church. But he shal not obtayn his purpose but spend his labour in vaine. And why? For I my selfe will be protectoꝝ and defender of it. I like say-  
ing hath Christ in Mat. Whosoever heareth of me these wordes & doth them, I wil liken him to a wise man that hath buyld his house vpon a rocky stone, and the rayne came downe, and the fluddes arose, and the windes blew, & they fel with violence vpon that house, & it was not ouerthrowe, for it was buil ded vpon a stony rock. Now seing that Christ hath with this his so rich & excellent a promise provided for his church, I pray you, who wil be so mad to se-  
perate him selfe from christes church? I say again, fro Christs church, for the which as S. Paul saith he hath giue him selfe to death, to sanctify it, & clense it in the fountaine of water by the word, to make it vnto him selfe a glorioꝝ congregacion, hauing no spot nor wrinkell, nor any suche thinge, but that it shuld be holy and without blame.

Fourthly, we se to whom Christ hath comitted the power of ꝑ ketes, & how far ꝑ same power extendeth it selfe. It was said afore, that Peter answered in the name of al the Apostels, & that Christs words were to Peter & to al ꝑ other Apostels. Seing it is so, ne des must we confesse, that power & auctorite to lose & binde, was not giuen to Peter alone, but generally  
to

to al the Apostels. Now if any wyl be contentious  
& hold opinio that the power was giue to Peter on  
ly, yet is his mouthe stopped with these places of  
Math. & John, where Christ saide to his Apostles: Mat. 18  
Whose sins so euer ye forgiue, they be forgiue, and Job. 20  
whose sins so euer ye retaine, they are retained. Al-  
though it be without questio, that those þ dispute &  
strue by the swordes (as they saue) for the power of  
Peter, thei take vpon them those disputacions, not  
for Peters sake, but oñ to flatter therewith their Ro-  
man Antichrist. But truth it is, þ the gates of hell  
haue so soze preuailed against him, that euerý child  
may perceiue easily, þ this promise ought not to be  
wrested & falsly applied to the Roman seat. Besides  
þ, what with his false doctrine & his diuellike pride  
he hath so soze ouerthrowen him self, that his estima-  
cion hath but final place in the hertes of those that  
beleue. But nowe, what is the power of the keyes?  
Truly nothing els but þ administracion of þ word  
& sacraments. For Christ hath giuen this his word  
and sacraments vnto his church. And the church  
committeth the same power vnto þ ministers of the  
word, which execute this office in þ name of þ whol  
church. Therfore whersoever the worde is preched,  
receiued & beleued, there also without doubt is re-  
mission of sinnes, and that is it that here is vnder-  
stād by losyng. And whersoever the word of god is  
preached & men beleue it not, surely ther remaineth To lose  
perpetual cōdemnacio, & ther is no remissio of sins, and  
& that same is here vnderstād by binding. For dout bynde.  
les the promise stādeth here stedfastly & assuredly, þ  
what so euer þ ministers of þ worde lose bpō earth  
in the name of the whole congregacion, the same is

The Sermon on

losed also in earthe: And what so euer thes bind hypon earth, the same is bounde also in heauen. And doubteles this power is not to bee contemned, for that the minister or prest dothe in this matter, hee doothe it not of himselfe, but god himselfe doothe it, whyche for the same intente, hath gyuen vnto vs hys woorde and Sacramentes. To whome with the sonne and the holy ghost be all honor and prayse, worlde without ende. Amen.

The gospell on saint Mary Magdalenes dape. Luc. 7.

Mat. 26  
Mar. 14  
John. 11



**A**nd one of the Phariseis despyred hym that hee woulde cate with hym. And he went into the Phariseis house, & satte downe to meat. And beholde, a woman in that tyme (whyche was a sinner) as soone as she knewe that Iesus satte at meate in the Phariseis house, she brought an alabaster bosome of oynement and stode at hys feet behynd hym weeping, and began to walthe his feet wyth teares, and did wipe them wyth the heates of hys heade, and kyssed hys feet, and annoynted them

wyth the oynement.

When the Pharisey which had hydden hym sawe, hee spake within hym selfe, saying: If this man were a prophete, he wold suerly knowe, who, and what maner of woman this is that toucheth hym, for shee is a sinner. And Iesus answered, and sayde vnto hym: Symon, I haue somewhat to saye vnto the. And he sayde: Maister saye on. There was a certaine lender which had two debtors: the one oughte fyue hundred pence, and the other forty. When they hadde nothyng to pay, he forgaued them both. Tell me therefore whyche of them wyl loue him most? Symon answered and sayd: I suppose that he to whom he forgaued most. And he saide vnto him: Thou hast truly iudged.

And

**Mary Magdalenes day.**

And he turned to the woman & sayd vnto Symō: Seest thou this woman? I entred into thy house, thou gauest me no water for my feete: but she hath washed my feete with teares, & wyped them with the heeres of her head. Thou gauest me no kysse, but she, sence the tyme I came in, hath not ceased to kysse my feete. Myne head with oyle thou dyddest not annoynt, but she hath annoynted my feete with opatment. Wherefore I say vnto thee, many synnes are forgeuen her, for she loued muche. To whom lesse is forgeuen, the same doth lesse loue. And he sayd vnto her, thy synnes are forgeuen thee. And they that satte at meate with him began to say within the selues: who is this which forgeueth synnes also? And he sayd to the woman: \*Thy fayth hath saued Mat. 5. thee. So in peace.

**THE EXPOSITION.**

**I**

In this Gospell deare Christians is fyrst describ'd a poore synner, whiche not onely was come to the knowledge of her synnes, but also by fayth obtained remissio of the.

Wherefore it is a verie necessarie A sinner

thyng, that this worde, A synfull woman, be well considered and wayed in our heartes, that by it we may put a true difference betwene an indurate & blynde synner as was y Pharisey, & a synner that acknowlegeth his myserye & synnes. For there are synners whiche are doubtlesse blynded and deliuered into a reprouable sence, as was Pharaο, of whom y scripture sayth, that his heart was hardened. There are Exo. 14. also some that are synners only afoze God and not afoze the worlde, as the hypocrites, of who the scrip sayth sayth: You are those that iustifye your selues Luc. 16. afoze men. Notwithstandyng God knoweth your heartes. Also there are synners both befoze God

**M. v.**

**and**

The sermon on

Faith is  
an excel-  
lent thing

and the world. And forasmuche as their synnes dis-  
please them, and thei acknowlege their synnes, ther-  
fore especially is the gospell occupied aboute these  
afore any other. And suche a synner also was this  
woman that is spoken of in this gospel. For she felt  
her synnes, & acknowleged that she had broken the  
lawe, and further that she had nede of helpe & coun-  
sel. And therfore maketh she so great hast and de-  
ferreth it not, when she had heard that Iesus was  
in the Phariseys house, sekyng grace of him that had  
power and authoritee to remyt sinne. Furthermoze  
with weapyng teares, annoyntyng, washyng and  
wyppyn his feet, she testifyeth what strong fayth  
and loue she bare vnto Christ. And now ponder  
it well, howe excellent a thyng fayth is, that sythe  
acknowlegeth her synnes, and after that fleeth vnto  
Christ. This woman beyng a publike open synner,  
knewe right well that she should haue but a synge  
welcome into the Phariseys house, neither should  
she escape the rebukes and tauntes of thein, yet so  
great is her loue and fayth toward Christ, that ne-  
glectyng and contemnyng al their rebukes, chec-  
kes & other contumelyes, without feare she hasteth  
vnto Christe, of whom she might obtayne remission  
of her synnes. Wherefore, now note diligently and  
consider the processe & also the successe of this womā,  
for doubtles she shal teach both the & me, how they  
must be disposed that wyll obtain remission of their  
syns of god the father through Christ. Thus sayth  
the Euangelist: She began to weete his feete with  
teares. Teares are a mooste certayne sygne of a  
penitent mynde, that the synnes displease from the  
heart

Mary Magdalenes day.

heart. But what were suche repentaunce without  
 fayth. But this woman hath fayth also. Truly  
 it is a great token of fayth in this woman, that set-  
 tyng light the tapers and checkes of the Pharisees,  
 she halseth vnto Christe, and that Christe him-  
 selfe testified, sayng: Thy fayth hath made the  
 safe. Nowe doubtles this fayth was not idle in  
 this woman, but is shed furth it selfe through loue.  
 Are not these manifest signes of loue, that accor-  
 dyng to the custome of the region, she enbalme-  
 the Christes head with moste precious oyntment, we-  
 teth his feete with teares, kysseth them and wyppeth  
 theim with the heates of her heade? Euen so it is  
 expedient that wee bee lyke this woman, if at the  
 least wee wyll obtayne eternall health. Needes  
 muste wee haue a perpetuall penance, that is to  
 say, the knowlege of synne, the forsakyng of synne,  
 and the hatyng of synne. Furthermoze wee muste  
 haue fayth, whereby wee may take holde vpon the  
 promyse of the Gospel: Last of all, it is necessarye  
 that wee declare oure fayth with woorkes of loue,  
 euen as we here se ensample set furth in this woman.

Repens-  
 tance and  
 fayth  
 muste be  
 ioyned  
 together

True pe-  
 naunce.

Secondarily, in this Gospel is Christ describ-  
 ed as a good, gentle and mercifull Lorde. For he  
 receyueth this woman with so great humanitee  
 and gentlenes, nothyng consideryng the inurmy  
 of the Pharisees, so that this receyuyng  
 should well moue and styre vppon all synners to  
 true fayth. Lette vs marke all thynges orderly as  
 they stand, and we shal fynde Christ in all thynges  
 merciful, gentle and ful of compassion, lyke as hee  
 is set forth vnto vs in the scriptures.

The  
 goodnes  
 of Christ



The sermon on

First Christ suffereth the sinful woman to annoynt him, he suffereth her to walsh his feete and to wyper them, he suffereth her to kysse him, whiche no Pharisey would haue suffered to bee done, especially of suche a woman. Furthermoze, when the Pharisey murmured that he receiued so great a sinner, Christ defendeth this his facte by a similitude of a creditor that had two debtors, the one ought fife hundred pence, & the other fiftty. Now sayng neither of both wer able to pay, he forgaue them both. And then he asked Symō: Tel me, whether of these twayne shal loue him most? Surely with this similitude Christ sheweth wherfoze he came into this worlde, namely for synners. For without doubt we all are his debtors. And who is it that is not a debtor, or that wyl deny this debte? If we wyl say (sayth saint Ihon) that we haue not synne, we deceiue our selues, & the truth is not in vs. And S. Paule sayeth: All haue synned, and want the glozpe of God. What shall I say of the similitude whiche is wrytten in the gospel of saint Luke: To make short, wee all are debtors of this Lord which way soeuer we turne our selues. And would to God he would geue vs this grace to knowlege our debt, & to beleue in Christ whiche forgaueth it, & also furthermoze y<sup>e</sup> we might find grace as this woman did. Doubtles she knowleged her synnes, sought grace, and found it. And inasmucho as fife hundred pence were forgauē her, all her inquite remitted & pardoned, therfoze also she shewed her selfe thankfull and heartely loued him of whō she was thus receiued into grace. Wherfoze if thou also wylte haue remission of thy synnes, set thy selfe among

Wherfoze  
Christ  
came in  
to the  
worlde.

Rom. 3.

Luc. 12.

None  
folowed  
sayth.

Mary Magdalenes day.

among these debtors that owe fyue hundred pence, know thy selfe to be the greatest synner liuyng vpon the yearth, say with þe Publicane: I am not worthy to looke vpon into the heauen, and then aske grace at Christ, beleue the woordes of his Gospel. If thou thus do, doubtles thou shalt obtayne thy request. For that swete worde spoken vnto the woman, pertaineth also aswell vnto þe as vnto her. The worde is this: Thy synnes are forgiven thee. And this worde ought euer to sounde in a christians eare, as oft as our synnes oppresse vs, and we would gladly be deliuered from them, as wee say in the confession of our fayth: I beleue that in this life there is perpetually forgiveness of synnes. The Church hath euer synners, as the scripture testifieth: The righteous falleth vii. tymes in the day & ryleth agayne. Therfore seyng that we are so weake that we synne continually, therfore is it nedeful that we may haue continually remission of synnes in the Church of Christ, and the christian ought to knowe that these wordes: Thy synnes are forgiven thee. are wordes for all tymes that neuer shalbe disanulled but continue for euer.

Chydly, this gospel cōtaineth the grudgynges of the Phariseys against Christ, whiche ryle vpon this occasion, that Christ receyued the synful woman and forgave her all her synnes. The cheife of them was Symon, whiche sayd within himselfe: If he were a Prophet, surely he should knowe, who and what woman it is that toucheth him, for she is a synner. Of these cogitacions a man may perceyue, what is the nature of hypocrisy. Nowe this is the nature

Hypocrites alwayes murmur against God.

The sermon on

of hyppocrisy. Nowe this is þe nature of hyppocrites to esteeme them selues highly, to boast & crake theyr owne merytes, to set by their owne righteousnes, & to contempne all other as we may see in many exam-  
 ples of the holy gospel. And doubtles this hypo-  
 crisy is a thyng bozne within all menne, yea so soore  
 rooted, that it can not bee plucked out, tyll the holy  
 ghost come, & newe create that olde Adam, makynge  
 him a newe creature, as Elisas sayth: For all they  
 are wicked and hyppocrites, and all their mouthes  
 haue spokē foly. But Christ in this place could not  
 ouerpasse it, but he telleth Symon his hyppocrisy.  
 Thou (sayeth he) gauest me not water for my feete,  
 (as the custome is of this countrey:) when I came  
 into thy house, thou gauest me no kysse, thou enbal-  
 medst not my head with oyle. But this synner hath  
 done al this, yea & that with suche diligence, that I  
 can not cast her from me, for it is done of fayth and  
 loue. Thou lothest her as a synner, but I for the  
 faythes sake that she hath in me, do receyue her as  
 a doughter and inheritour of God. And thoughe  
 befoze tymes her synnes were great, yet nowe is the  
 loue greater þe she hath to me. By like maner Christ  
 stopped þe mouthes of the other Phariseys that sat  
 at meate with him, so that they sayd within theim  
 selves: What, is this he that also forgeueth synnes?  
 For Christ by & by addeth to this: Thy fayth hath  
 made the safe, go thy way in peace. As who sayth:  
 You wonder & are offended, that I am not offended  
 toward this pooze woman, but knowe you, þe I not  
 onely wyl receyue her, but also wyl make her moze  
 righteous then you are. For why, she beleueth in me  
 and

a. 9.

Fayth  
 makes  
 vs chil-  
 dren of  
 God.

**Saīct James day the Apostle.**

and setteth her whole sayth bpō me. Therfoze wyl I forgeue her all her synnes, & obtayne her peace in conscience afoze God, & she shall nomoze be accused for her synnes. How thynke you sounded these wordes in the Jewes eares? Yet were they made neuer the better by these wordes. They were hypocrytes, & hypocrytes they continued: euen as we all shuld do if the holy spirit of God byng vs not frō our hypocry vnto his truth. God throughe Chryst graunt that we may attaine vnto it. Amen.

**The gospel on saīct James day  
the Apostle. Mathew. 20.**



**T**hen came to him the mother of zebedes children, with her sones, worshipping him, & desyring a certain thyng of him. And he sayth vnto her: What wilt thou? She sayd vnto him: Graunt, that these my two sonnes may sytte, the one on thy right hand, and the other on the lefte, in thy kyngdome. Mat. 19

But Iesus answered & sayd: Ye wote not what ye aske. Are ye able to drynke of the cuppe that I shal drynke of: and to be baptised with the baptisme that I am baptised with? They say vnto him, we are. He sayd vnto them: Ye shal drynke in dede of my cuppe, and be baptised with the baptisme that I am baptised with. But to syt on my right hand and on my left, is not myne to geue: But it shall chaunce vnto them, that it is prepared for of my father. Mat. 23

**THE EXPOSITION.**

**F**yrst we see here in this gospel the ignorance of the Apostles James & Iohn, whiche had often heard of Chryst, although they did not receiue it, nor printed it in their memozy, that Chrystes kyngdome shuld be a spiritual kyngdom, & euen within them. Yea they were yet so ignozaunt, that they thought they

they should without any crosse at all been wholly promoted and made great Lordes, and so reigne in Christe, according to the pompe and gloze of this worlde. But these so fond imaginacions dare they them selues not vtter vnto Christe, althoughe they set not a litle by these, but moued their mother to go to Christ, to proue whether she might obtayn þe they desired. But what was their request? Forsooth that in the kyngdome of Christe, whiche they thought a worldely kyngdome, one might haue his seate vpon the right hand, another vpon the left hand, and so to enioy the honoz of this worlde. Here it had been the mothers duetye, to byng her sonnes from this purpose & mynde, & to haue instructed them muche better. But in these matters that appertayne to the kyndome of Christ, the mother is as blynde & ignorant as her sonnes. She would gladly haue had her sonnes promoted and made great men, euen as customably many mothers boast þe pompe & riches with their childzen. But the kyngdome of Christ is not so ordered, to haue in it muche pōpe & boasting, but as it is a spirituall kyngdome, euen so it hath onely a spiritual scepter, namely the worde and the holy gospel. And nowe this worde is such a worde that it byngeth with it not a pleasant lyfe, but contradiction & persecucion, insomuche that S. Paule calleth it the worde of the crosse, sayng: The worde of the crosse is to them that perishe, folye, but to vs that obtayne health, it is the power of God. If then it be the worde of the crosse, how can we haue in the kyngdome of Christe, other pleasure, pompe or honours of this worlde? It is not to be loked for, but nedes

Saint James day the Apostle

nedes must wee here suffre, & by many tribulacions we must entre into the kyngdome of God, as saint Luke testifyeth of Christ also, that he must needes Luc. 24  
Ela. 53. suffre and ryse agayne from the dead, & so to entre into his gloire. But as yet James and Ihon vnderstoode not this, therefore they iudged it should bee in the kyngdome of Christe, as it was in other ciuyl kyngdomes. And surely as these Apostles were then ignoraunt of the kyngdome of Christ, so doubtles are wee, excepte wee bee lightened by the holy ghost.

Secondarily, wee haue here also an example of The pre  
sumption  
of man. the presumption of manne. For besydes theyr petition whiche was against God, they dare also saye, that they were able to drynke the cuppe whiche the Lorde should drynke, and to bee baptised with the baptisme, whiche the Lorde should be baptised in. What iudge you of this presumption: Euen so sayd Peter to Christe, that he would go with him into death, but the ende shewed that it was but the purpose of a man. The cuppe and baptisme of Christ, in this place are taken for his passion and persecution that he suffered, as it is also in the Prophete: Psal. I will take to me (sayth he) the cuppe of saluacion, and I will call vpon the name of the Lorde. Of this baptisme Christ himselte sayth: I must be baptised with a baptisme, and what pangues suffre I tyll it be fulfilled: To drynke this cuppe and to be baptised with this baptisme is not in euery mans power, but there longeth to it an especial connyng. But what is that: Forsooth the same connyng that is wrought in vs only by the holy ghost.



The Sermon on

foz where soeuer he cometh, there must it needes be wrought that in tribulacio they shall haue paciens. But on the other part where the holy ghost is not, there are men none otherwise mynded than Peter was, when he did strike of the Bishops seruauntes eare. And trulpy these disciples whiche at this tyme were thus presumptuous, knewe but little what the crosse and baptism ment. But did god therfoze cast the of? No fozsoth. But he beareth theyr weaknesse and suffereth it very gentelye. And also promyseth thme that they shall drinke his cup and suffre wyth him many tribulacions, & so by many tribulacions at the laste enter into the kingdome of heauen, and perpetually raygne with hym. Therfoze if Chryste cast not of his disciples, bicause of their weakenes, but beareth with them with all humanitie and gentlenes, tyll they might come to the trewe vnderstanding, doubtles no moze becometh it vs to condemne those þ̄ are weake, but muche rather it is our deuty to instructe & teache them, and to bying them vnto better knowledge.

The  
weake ar  
so be bo-  
ren with  
all.

Thirde, foz as much as these disciples required to sit in Chrystes kingdome (that they esteemed to be a tempozall raygne) one on the ryghte hande, and an other vppon the lefte, Chryste denayeth not his heauenly kingdome to them, only shewing to them of whose hande they shall receiue it: To sitte at my right hand (saith he) oz at my lefte hand, it perta-  
neth not to me to giue, but vnto them foz whome it is prepared of my father. Here note diligently, that Chryst speaketh sometimes as a man, and sometime as god. Foz this is very necessarye to bee obserued  
and

Chryste  
speaketh  
some  
times  
as a mā,

Sainct James day the Apostle.

and noted if we will at the least vnderstand þ scrip- and some  
tures. In the gospel of sainct Ihon Christ sayth: As tyme as  
the father rayseth vp the dead and geueth life, euen God.  
so the sonne geueth life to whō he wyl. Here Christ  
maketh himself in all thynges equal with þ father.  
Therfore nedes must this place be vnderstand of þ  
godly nature of Christ. In this p̄sēt gospel Christ  
sayth, that onely the father and not he geueth to syt  
on the right hand oꝝ on the left. Except this be vn-  
derstand of Christes humayne nature, I pray you,  
howe shal these two so contrary sentences els agre?  
Wherfore it is very necessary to note diligently (as  
we befoze admonished) when Christ speaketh as mā  
and whē he speaketh as God. And also furthermoze  
note this, that vnto the kyngdome of Christ & vnto  
that ioy that is euerlasting none can byp̄ng vs, but  
God only, which prepared it foꝝ vs from the begin-  
nyng of the worlde. This is altogether in his po-  
wer to geue it vnto whom he wyl. Nowe if this  
power bee all in him, where are then oure woꝝkes?  
where is our vertue, righteousnesse oꝝ holynes?  
Doubtles we are bound to do good woꝝkes, ye and  
to be vertuous, righteous & holy, foꝝ Christes wyl  
is that oure light shoulde shyne befoze menne to the  
gloꝝy of our heauenly father. This is very truth, &  
who can deny it? But here must wee diligently take  
hede, that vnto our iustificacion no mannes woꝝke  
oꝝ merite be ioynd with al, foꝝ that cōmeth onely of  
fayth, wherin also the grace, goodnes and mercy of  
God woꝝketh altogether, whiche onely is apprehen-  
ded by fayth. And where as this fayth is, there is  
also foꝝgeuenes of synnes, righteousness & eternall  
saluacion

The sermon on  
saluacion is. Then folowe good workes, as frutes, tokens and argumētes of true sayth. But this haue we sufficiently treated vpon before. Only the Lord God geue vs grace to perceiue it and retaine it in our heartes. Amen.

The gospel on sainet Bartholomewes day  
the Apostle. Luc. 22.



Mat. 20

**A**nd there was a strife among the  
whiche of them should seme to bee  
the greateſt. And he ſayd vnto  
the: The kinges of nations raigne ouer  
them, and they that haue authoritee vpo  
them, are called gracious Lordes, but ye  
ſhall not be ſo. But he that is greateſt a-  
mong you, ſhall be as the yonger, And he  
that is chief, ſhall be as he that doth mi-  
niſter: For whether is greater he that  
ſitteth at meate, or he that ſerueth? Is  
not he that ſitteth at meate? But I am

among you, as he that miniſtreth. Ye are they, whiche haue  
bydden with me in my temptacions. And I appoint vnto you a  
kingdome, as my father hath appointed to me, that ye may eate  
and drinke at my table in my kingdome, and ſittē on ſeates,  
iudgynge the twelue tribes of Iſrael.

Mat. 19

THE EXPOSITION.

The ig-  
norance  
of the A-  
poſtles.

**T**his Goſpel againe ſetteth out to vs an enſam-  
ple of the ignorance and infirmitie that was in  
the Apoſtles. And ſurely a mā might wel meruaile,  
that the Apoſtles whiche had heard Chriſt ſo long,  
yet had obtayned no more vnderſtādyng of ſpiritual  
kingdome of Chriſt, and of ſpiritual thynges.  
Yea, and if we conſider at what tyme this ſtrife and  
contencion was, ſurely the infirmitie of ſe Apoſtles  
ſhall appeare farre more and greater, then if it had  
chaunſed

chaunced at some other tyme. When then chaunced  
 this contention? By and by after that laste supper  
 wherein Christ had said, that his Traytours hand  
 was with him at his table, and that the son of man  
 shuld passe as it was writte of him. The which wo-  
 des suerly shoud rather haue stricken the Apostels  
 into feare and made them heuy and pensiue, seying  
 that Christ shewed them with these wordes so open-  
 ly þe shuld suffre, yet begin they to strue, whiche  
 of them shuld be highest in reputacion. Bidde not Iho. 13  
 Christe a lyttle befoze tell them, that a seruauant is  
 not greater then his lord. Nowe wher did Christe  
 thei lord euer desire great dominions of this worlde  
 or the great poympes of it? Bidde not he flye, when Iohn. 6  
 the Jewes woulde haue taken hym and made hym  
 kyng? Did not he befoze shew them, that he would Mat. 10  
 send them as sheepe among wolues? When was it  
 euer seene that sheepe bare rule as Emperoures a-  
 monge wolues? But truth it is, although this bee  
 preached, tyll menne leese thei voice for weari-  
 nes, yet is the flesh still, and so continueth excepte the  
 spirite of God come to yt and lighten it. So that Iohn. 2  
 well saide S. Paule: The fyrste man of earthe is I. Co. 15  
 earthly. For what speake wee, what vnderstande  
 wee, what doo wee (without the spirite of god) but  
 earthely thinges? Some attribute muche to our  
 reason, our wyttes, our free wyll, but if we will con-  
 fer and examine al our strengthes accordyng to the  
 scripture, lo S. Paule standeth forth, and saythe: Rom. 8.  
 The wisdom of the flesh, is enmyte to god, for it  
 is not subiect to the lawe of god, nor in very deede  
 it can not be. You heare nowe in this place, that it

The sermon on

is not in our power to obey to the law of god. Why then defend we so earnestly and so highly commend the strengthes of man and free will? I beseeche the knowledg it, euen in the example of the Apostles, what and how greate the infirmittie and powers of man is, the without doubt shalt thou the better vnderstand, what thou must looke for of Chryste. For truelye thou shalt neuer haue the knoweledge of Chryste, except thou fyrste knowe thy selfe.

Chryste  
dothe  
bear our  
weaknes  
& instruc  
ted vs.

Secondarily, we se here with howe great patience Chryste beareth this infirmity of the Apostles, and many times familiarly talketh with them and teacheth them. The kinges (saith the Chryste) of the hepythen, beare rule ouer theym, and those that be power ouer theym, are called gracious lordes. In which wordes Chryst confirmeth the cytyl emplyers and dominions of this world, but he approueth it not in the Apostles. For other men are called vnto those degrees and offices. Who ar they: Kinges of the heithen, princes & other great men. For doubtles vnto them is the swerd giuen and committed,

Rom. 13

(as Pawle saith) to punish the euil, and defend the good and vertuous. And forasmuche as they haue this swerd committed to them of god, & not of theim selues, therfore we the residue of the people must obey and be subiect to this ordinaunce of god, for conscience sake. And S. Peter saith: Bee subiect vnto euery humane ordinaunce for the lordes sake. And

1 Pet. 2

when the souldiers came to S. John & asked hym, saying: What shall we do to be saued? He commaunded not them to lay away their swerdes, but that they shuld oppresse no man, nor do no man wrong.

Luce. 3.

And

Sapnet Bartholomews day.

And euen so Christe in this place acknowledgeth, & kinges and prynces & other magistrates must haue the dominion, & that theire dominions and regiments are gods owne ordinaunce, notwithstanding he wil bi no meanes admit his apostels and ministers of his worde vnto suche cypule impery. As for you (saith Christ) you shal not be so. How then? He that is the greater among you, shal be as the yongest: & the chiefeest shal be as a seruant. You se here howe goodly Christ turneth all other wise. The disciples would be rulers, and Christ deposeeth them from al cyuile gouernement. The disciples would be lordes, & Christ maketh the seruantes. Both he this (thinke ye) lawfully, and did he him self abstaine from such impery and power: Yea doubtles. For thus wryteth S. Paul: Let the same mynde be among you, that was in Christ Iesu, which whē he was in forme of god, he thought it not robbery to be equal with god, but he humbleth him self, taking the forme of a seruant, made in the similitude of men, and in his lye found as man, he meketh himselfe & was made obedient vnto the death, yea the death of the crosse. And euen so Christ in this gospel allegeth his own example, saying: Who is greater, he that sitteth, or he that serueth? Is not he that sitteth? And I am among you, as he that serueth. Heare you not howe Christ, although he was lord, yet he meketh hym selfe and is made a seruant to vs: Euen so muste the apostels and all minystrs of the woorde doo. They maye beare rule, but yet so as CHRIST bare rule in this world, and as S. Paule said: Let men so esteeme vs, as the minystrs of Christe, and

Christe  
becomet  
our ser-  
uaunte.

Co. 7.

A. III.

dis.



dispensers of the mysteries of God. Surely this gospel is a fearefull gospel to our Bishoppes and prestes. For it is to be feared, except they vse them selues otherwyle in expoundyng the worde of God then they haue done befoze tyme, this gospel will eternally condemne them.

Chydly, there is in this gospel a notable and excellent promise, that Christ wyl ordain and appoint to his Apostles & all his electes a kyngdome, euen as his heauenly father hath appointed him, & they may eat & drynke bpō his table in that kyngdom, & furthermoze syt vpon seates iudgng the xii. tribes of Israel. Who would not nowe gladly & with all his heart lay himselfe vnder this crosse, to suffre w Christ in this worlde, sayng that by his passion wee shal entre into that great gloze. Doubtles thei are fooles & without wyf, that moze set by & esteeme this temporal and smal ioye and holuptuous pleasures of this worlde, then that glorious kyngdome that Christ wyl geue to his after this life. Truth it is, & Apostles fell in this thyng & desired this temporall gloze. But what do ye thynke by this, did not they after that thei had receiued the holy ghost, cōtemne and set not a strawe by this worldely gloze. A long (sayd Paule) to be dissolued, and to be with Christ. Item Christ is life to me, & death is aduantage. He sayd not, that he desired to be a Lord & beare rule, or to desire the worldly gloze, or that the gloze of the worlde shuld be to him aduantage, but this wiseth he with most heartie desire, to be with Christ in his kyngdome. And here note, & Christes kyngdome is spiritual, and though it standeth in this world &

phi. i.

Christes  
kyngdō

Sanct Bartholometes day.

is begon by the word & spirit, yet shal it not be made  
perfecte and ende in this worlde, but in the worlde  
to come. Nowe as this kyngdome is spiritual, so to  
eate and drynke in it, is also spiritual. And this is  
the meanyng of Christ: In this worlde truely you  
shal haue smal ioye, for you are not of this worlde,  
therfore the worlde shal persecute & shal hate you,  
but be of a good comforte, for this persecucion shal  
ones haue an ende. I wyl then receiue you into my  
kyngdome, In the whiche kyngdome ye shal entoy  
perpetual peace, ioye & aboundance of all spiritual  
riches. And God shal wype al teares fro your eyes,  
and death shal be no more, nor lamentacion, nor cri-  
yng, nor sorowe shalbe any more, for they are gone  
before. If ye haue sowed in teares, ye shal reape in  
gladnes. And in like maner must we speake of the  
thrones and iudgement. For all these thynges are  
spiritual. Those that beleue may iudge all thynges  
by the woordes, and they can bee iudged of no man.  
furthermore at that daye they shalbe wytnesses to  
those that beleued their woordes, that they may bee  
saued, and against those þ beleued not their woordes  
to conuince them, that they may be cast awaye and  
dampned for ever. In summe, Christ promiseth his  
Apostles, those that haue folowed him, despisyng þ  
pouertie of the worlde and the contempte & hatered  
of the Phariseys, & do obay him, that thei shal haue  
his kyngdome, perpetual saluacion, & euerlastyng  
ioy, whiche promise is not to þ Apostles only, but to  
all that beleue in him, and cōtinue vnto the ende in  
his fapth. Whiche God graūt vs thzough his only  
sonne our Lord Iesus Christ. Amen.

is spiri-  
tual.

To eat &  
drynke  
in the  
kyng-  
dome of  
Christ.

A. v.

The

**The gospel on saint Mathewes day the Apostle  
and Euangelistes day. Math. 9.**



**A**nd as Jesus passed forth from thence, he sawe a mā (named Mattheu) sitting at the receite of custome, and he saith vnto him, folow me. And he rose, & folowed him. And it came to passe, as Jesus satte at meate in his house: beholde, many publicanes also & synners that came, sat doune with Jesus and his disciples.

And when the Phariseys sawe it, they said vnto his disciples: Why eateth your master with publicans & synners? But

when Jesus heard that, he sayd vnto them: They that be strong, nede not the phisicion, but they that are sicke: So ye rather and learne what that meaneth: I will haue mercy, and not sacrifice. For I am not come to call the righteous, but synners to repentance.

Mat. 6.  
Mat. 11

**THE EXPOSITION.**



**W**e haue here fyrst in this Gospel the calling of the holy Apostle S. Mathewe vnto his office to preache the Gospell. And it is very necessarie to consider and looke well vppon this and suche lyke callynges. For we see howe great euil they are authoys of, and what great hurt they do, that forsake wife and childzen and vncalled take vpon them the office of preachyng. Verely the lawfull calling is wrought of God, either immediatly or mediately. By God immediatly were called in the olde testament Moses & the prophetes, and in the newe testament S. Paule. And these certainly approued their vocacion with good doctrine & my-  
racles

The call-  
yng is  
row ma-  
ners:  
uayes.  
Euo 3.

racles, that it was of God. And mediately from God were called the other Apostles, which also after the resurrection of Christ chose certaine other & ordained & appointed them to be preachers. Nowe this meane & organe is Christ, whiche chose in the name of his father certayne disciples, & appointed theim to preache the gospel. Of this vocacion whiche is by certain meanes, S. Paule speaketh manifestly: for this cause I left I in Candy (or Creta) to amed suche thynges as want, and to sette in euery toun by shoppes &c. But nowe some man wyl say: Howe shal I know whether this vocaciō done by meanes betwene God & vs, be true and godly, seying that I Papistes and Anabaptistes call and appoint suche as be of their sectes to preachyng: I answer. This may be knowen by I doctrine of him that is called. For if it be agreale to the word of God, then is that vacaciō tru & lawful: And suche a preacher is to be heard, receiued, & had in good honour & estimaciō. That he ought to be heard, Christ sayth: Who that heareth you, heareth me. Who casteth furth you, he casteth furth me. That he ought to be had in good estimacion, S. Paule sayth: Priestes that gouerne well, are worthy double honour, especially suche as labour in the woorde and doctryne. But if he boast his sendyng, ministry & callyng neuer so muche, & yet his doctryne be against the woorde of God, take it for an vnfallible truth, he is set of Sathan. And suche in very dede are the Papistes and Annabaptistes, whose doctryne almoste in euery article is playne contrary against the woorde of God. Nowe in this vocacion of Mathewe note these ii. thynges.

first

The sermon on

first that Christ called a simple & vnlearned plain man to þ office of preaching. This sheweth plainly that God chooseth those thynges þ are foliſhe afoze the worlde, to shame those that the worlde hath in high estimacion. Another to note is, that he called vnto þ office of Apostleship a synner & a Publican. And by this he sheweth, that he is not a respectoz of personages, and also that he came into the worlde to saue sinners.

The obedience  
of Ma-  
thewe.

Secondarily, this Gospell prayseth and setteth furth the obedience of Mathewe. For by and by as he had heard the voyce & comaundement of Christ, he obeyed and folowed him. Yea he folowed Christ both spirituallly & also corporally. The woorde that Christ sayd to him, folowe me, not only sounded in the eares of his body, but it also entred into his very heart, and made him prompt and glad to forsake all thynges, and to folowe Christ. For if the spirite of God had not made that worde liuely and able to worke in his heart, he had not (doubtles) so sone forsaken his office & ryches. For surely we know right well the nature of richemen, even by þ wordes that Christ himselſe spake, sayng: It is easyer for a Camel to go thzough the eye of a nedle, then for a riche man to entre into the kyngdome of heauen. And here note the power of the worde when it is spoken, for it is not so light a thyng oz of so lytle pryce as some vngodly esteeme it. And Christ sayth also in another place of the same woorde. You are not those that speake, but the spirite of your sather that speaketh within you. You heare that Christe wyl not separate his spirite and his woorde. So wee see in  
this

The nature of  
richmen  
Mat 19

Saunt Mathewes day the Apostle.

this gospel, that this word of Christ, folow me. did  
 illuminat with the holy spirit the heart of Mathew,  
 and wrought in him so great faith, desire & loue to-  
 ward Christ, that by & by, nothing considering his  
 acompt, which yet he had not mad to the magistra-  
 tes, he forsooke al together and folowed Christ. As  
 S. Paul saith: Al that is wrytten, is wrytten for ouz  
 learning. therfore ought wee to set befoze our eyes  
 this obedience of Mathew, and learne by it to obei  
 in al things that god comaundeth and requirerth of  
 vs. As for exāple. If thou be called vnto matrimo-  
 ny, and haue not the gift of continency, folow god,  
 which saith of this thing: Therfore shal mā forsake Gen. 2.  
 father and mother, and kepe himself vnto his wyfe,  
 and thei shal be two in one flesh. If thou be called to  
 any office in the common welth and ciuyle adminy-  
 stracion, be ready, faithful & obedient. For this vo-  
 cacion that is done by the superioz Magistrates, is  
 (as S. Peter saith) of god himselfe. If thou be cal- 2. Pet. 3  
 led to the office of preaching, and art apt to that of-  
 fice, be obediente, do thy callynge. For in this case  
 Christ saith: folowe me.

Thirde, we se in this gospel, that Christ eateth Christe  
 & drinketh with publicans & sinners, so that in this came for  
 dede he sheweth & testifieth, that he came into thys sinners.  
 worlde for sinners. Note that I say, for sinners. For  
 though al the worlde hath euer bene ful of mischiefe  
 & gylty of sinne, neither is no man in it, but nedeth  
 the merites of Christe, yet doo not all men vnder-  
 stande this nor acknowledge thys. And especy-  
 allye the indurate and hard hearted Pharaos, and Pharaos  
 after them the hipocrites acknoweledge it not.

For



The sermon on

foz þ̄ indurate synners leade furth their lyues euen lyke beastes, not greatly fozsyng whether there bee any other lyfe after this oꝝ no, oꝝ whether there bee any Chyist to byyng them to that life oꝝ no.

Hypo-  
crittes

But the hypocrites that leane to their owne righteousness, in dede they can talke of þ̄ wꝛath to come, yet notwithstanding they leaue Chyist & take thus muche vpon theim selues, that they trust in their owne good woꝛkes to obtaine that lyfe and saluation. I praye you, what good can Chyiste do to suche? Yea what shuld he do with suche? This fyrst sort of people are stubburne necked & hard hearted, and thynketh they haue no neede of Chyiste. The other sorte of iusticiaryers, fozsakerh the meryte of

True  
synners

Chyist, lyke as they would deserue heauen by theyꝝ owne woꝛkes. Chyist seyng and consideryng this, leaueth these two sortes, & topyeth himselte to suche as acknowledge them selues sinners, and desire and seke foz tomoꝛte and helpe. And they also with all their heart, with true loue and gladnes receiue him

Mich 7

and beleue his preachyng, they doubt not his promise, but they say with the Prophet Michaas: He shalbe turned, and he wyll haue mercy vpoꝝ vs, and he wyll caste all oure synnes into the deapth of the seas. Euen so must we do. Let vs adioyne our selues to Chyist as synners, shewe to him our synnes, and with teares require his mercede. If wee do this with a faythfull heart, surely in this gospel he hath declared in dede, þ̄ he is ready to help suche sinners. And furthermoze with this his deede agreeth also his woꝛdes that here he speaketh vnto the Pharisees, sayng: The whole nedeth n ot the Physician but

Sainct Bartholometes day.

but the sicke. Agayne: I am not comme to call the righteous, but synners to repentaunce.

Fourthly, the Euangelist discybeth howe the Phariseys murmured against Chzist, wherein they open and shewe plainly that notable pryde of theyr heartes. But wherefoze murmur they? Because Chzist eateth and dzyneketh with synners. O great holynes of these Phariseys. Tell me I praye ye O holy hypocrites, where is it wyrtten, that suche as knowlege themselves synners & do repent it, ought to bee fledde, and their company to be eschewed: Is not this thinke you a good & vertuous dede, to seke out agayne the lost & stray shepe, and to bzyng him agayne into the right waye? But I see you do the cleane contrary, for ye iudge it both wicked and vn godly. Surely Chzist sayd well of you in þ gospel of Mathew: Blynd guydes, coulyng out the gnat, and swolowe the Camel. Ye obserue mennes tradicions, & would men should esteeme you vertuous and godly, yet can ye very well awaye with it, that your neighbour should continue in synne and be cō dempned. Nowe if ye were vertuous in deede, ye would surely neuer do so. For true righteousness, because it cometh of fayth, and therfoze also loueth his neighbor with all the heart, it wisheth þ all men might be vertuous, righteous & blessed. Wherefoze wyl ye knowe what ye want? Ye haue no fayth, and therfoze can ye not loue your neighbour, for in very deede that is the fruite of fayth. Nowe because ye lacke fayth and loue, ye haue not only no cōpassion vpo them that be loden with synne and would with al their heartes be deliuered from their synnes, but also

also(euen as the nature of hypocrites and iusticia-  
riers is) ye dispise them and caste them frome you.  
But this your dispising can do you no good in this  
behalf. Ye must neds take an other trade of liuing,  
y<sup>e</sup> ye wyl be taken for righteous. Wyl ye knowe  
how for? Learn what this meaneth that the prophet

Isa. 6. **I**saas said: I will mercede and not sacrifice. For  
all these outwarde woorkes, all these outwarde  
sacrifices, p<sup>ro</sup>fyte nothynge at all, excepte there  
bee presente in the hearte a true faythe in God, and  
true loue to your neyghboure. Behold thus haue  
wee here paynted vnto vs the arrogancy and p<sup>ri</sup>de  
of hypocrisy, and furthermoze howe Ch<sup>ri</sup>ste stop-  
peth vpp<sup>e</sup> the Phariseys mouthes, and confuteth  
theym by the holye scriptures. God graunte that  
the aduersaries of the truthe in thys oure presente  
tyme, maye acknowledge hys holye woorde, and  
become w<sup>it</sup>h the chylderen of god, partakers of  
hys heauenly kyngdome, th<sup>ro</sup>ugh **C H R I S T** our  
Lorde. Amen.

**The gospell vpon S. Mychael the Archangell  
daye. Math. 18.**

Mat. 9.  
Luc. 9.

Mat. 10.  
Luc. 18.  
Actu. 2.



**A**t the same tyme came the disci-  
ples vnto Iesus, sayinge: •Who  
is the greatest in the kyngdome of  
heauen? Iesus called a chyld to hym, &  
set hym in the myddest of them, and said:  
Verely I say vnto you: •Except ye turn,  
and become as • chyldren, ye shall not en-  
ter into the kyngdome of heauen. • Who  
soever therfore humbleth himself as this  
chylde, the same is the greatest in the kyg-  
dome of heauen. And whoso rece aueth  
suche a chylde in my name, receiuech me.  
But

Sainct Mychael the Archangels day.

But who so doth offende one of these lytle ones, whiche beleue in me, it were better for him, that a myllstone were haged about his necke, & that he were doyned in the depth of the sea. Wo vnto þe wooulde because of offences. Necessarye it is that offences come: But wo vnto the man by whom the offence cometh.

Wherfore, if thy hand or thy foote hynder the, cutte him off & cast it from thee. It is better for thee to entre into life halte or maymed, rather then thou shouldest haue two handes or two feete be cast into euerlastyng fyre. And if thyne eye offende thee, pluche it out, and cast it from thee. It is better for thee to entre into life with one eye, rather then (haueing two eyes) to be cast in to hel fyre. Take heede, that ye despise not one of these lytle ones. For I say vnto you, that in heauen their Angels do alwayes beholde the face of my father, whiche is in heauen.

Actu. 9  
Luc. 17

1. Co. 11

Mat. 5

THE EXPOSITION.

of this present gospel.



¶ I haue againe here in this gospel an example of þe Apostles infirmittee & ignorance, wherin we see howe paciētly Chyist beareth their infirmittee. And as þe goodnes of Chyiste appeareth in this Gospel, euen so the affection of the Apostles sheweth it selfe to bee excedyng grosse and rude, and full of ignorance. For consider what they do. They came to Chyist & sayd: Who is greatest in the kyngdome of heaue? What meane they by these woordes? Thynke they that Chyiste shoulde haue a corpozell knogdome

D. i.

in

Mat. 5.

The  
kingdome  
of Christ  
is spirituall.  
all.

After  
what  
manner  
we shuld

In this worlde, & promote his disciples into greate lordships, as it is done in worldly princes courtes. Heard they euer Christ so teaching? Did not he shew them afore: Ye are blessed when men shall rayle vpon you, & persecute you for my names sake: Now how agre these two, to be persecuted, & to bear temporal dominion & power? Truthe it is, that the Apostles shuld raign with Christ. But wher? In this worlde? Nay verely. For the kingdome of Christ is a far other thing then a temporal worldly kingdome, as the apostles well perceived & learned after the they had receiued the holy ghost. But here as yet they vnderstand not this, and therfore they desire to know who is greatest in the kingdome of heauen. But what dothe our saith Christ? Suerly as he is wonte to do and saye. For as he often bare their infirmity, & cast them not off for their rude and grosse affectiōs, euen so doth he now at this time. He taketh a child, and setteth him in the midst of them, and saith: Except ye be tourmed and become as chyliden, ye shall not entre into the kingdome of heauen. Here in this place Christe teacheth his disciple both by word and exāple. For he setteth a child in the midst of them, and by and by sheweth a cause why he so dothe, that is, the it was necessary for them to become as chyliden. How then do chyliden? They lyue as nature teacheth them, without any craft or malice, they know no pomp, no pride or any other vices of the world, only syle they to the milke that they sucke out of their mothers brestes. Euen so must a christian man be minded. For it is necessary that he be whole dead as concerning to the pompe, malice, guyle, pride both spirituall and carnall

Sainct Mychaels day the Archangel.

nal, and that he only depende vpon Christe and his worde, and neither attempt nor presume none other thyng, then the worde & commaundement of Christ prescribeth to him. For whersoever they do thus, there is no pryde, no confidence in merites of workes, no guyle, no malice, but mere pouertie of spirit and innocency. Nowe where as is pouertie of spirit and innocency, there is fulfilled þe sayng of Christ: Whoso meaketh himselfe as this chylde, he is the greatest in the kyngdome of heauens. And of this chyldehod speaketh S. Paule, sayng: Brethren be not chylde in wyttes, but in malyce be chylde. And S. Peter sayth: Desyre you þe reasonable mylke without guyle, as chyldezen newe borne, that in it ye may growe vp, for you haue tasted how swete þe Lord is.

Secondarily, Christ sheweth with what seueritie and constancy he wyll defend suche as come to this pouertie of spirit, þe is, he wyll take the cure of them whatsoeuer chaunce to them, be it good or euil. If any good thyng be done to them, he wyll accepte it as done to himselfe, as he wytnesseth sayng: What soeuer you dyd to one of these lytle ones þe beleueth in me, you did it to me. And in þe Prophet Zachary is wrytten: Whoso toucheth you, toucheth the ball of myne eye. Also if any euil be done to them, he wyl accompt it as done to himselfe. For he sayth thus: He that receyueth suche a childe in my name, he receyueth me. And he that offedeth one of these lytle ones that beleue in me, it were expedient for him, that an asse mylle stone were hanged at his necke, and he drowned in the depth of the sea. Doth not God now defend the beleuers, & is not he careful for that litle

¶ If.

and



a despised flocke that cleaueth vnto Christ: I pray you, who shal cōtempne þe doctrin of suche a Lord, þe thus careth & defendeth his seruantes? Whō would not this so great care moue to beleue in Christ? And to vs þe are already receiued vnto faith, what can be more cōfort, or what can we more desire? Howe loke howe comfortable this text is to the beleuers, when Christ saith: He þe receiueþ you, receiueþ me: Euen so feareful & terrible is it to those that bere a persecute this poore & despised people of Christe, whiche doth beleue in the worde. And forasmuche as Christ shal impute þe persecucion as done to himselfe, wout doubt it shal come to passe, when þe tyme appointed of God is fulfilled, that Christ wyl byrde þe furoz & voluptuous mynde of the vngodly. But yet not wstanding the vngodly wyl not now beleue this, tyl (as the cōmon prouerbe sayth) they haue both their handes ful, and the sentence of perpetual dampnation be declared against them, euen as you perceiue it chauned vnto Pharaο.

Chydly, Christ sheweth his disciples befoze, that there shuld come slander, which shuld cōtinue vnto þe ende of þe worlde: & also instructeth them how to behaue themselves among suche slanders. Woe to the worlde (saith he) for slanders. Fewes must slanders come, but yet two to that man by whō slanders come. Christ sheweth plainly þe slanders shuld cōtinue in þe world vnto þe end of this world, euen as Paul saith:

1. Co. 11 There must bee sectes among you. Why so Pauler  
That they whiche are perfect among you, might be knowē. But wherof shal this offence or slander arise,

Two or wherin consisteth it: fyrst it shal come of false doctrine

Saint Mychael the Archangels day.

trine whiche did arise by & by after the resurrection  
of Chyist, while the Apostels were yet alieue, & was maner of  
lander.  
by conteraict apostels and false brythzē taught vn  
to the people, yea and that diligently. To ompt the  
other, did it not euē so chance to S. Paul, amongst  
and with p̄ Galathiās: He had preached the gospell  
of Chyist to them, and had fully and sufficiently in-  
structed them in the matters of faith, yea and they  
had receaued him with suche hartly loue and so fer-  
uent a desire & with such reuerēce, that he confelleth  
that thei wold haue plucked out their eyes & gyuen Gal. ii  
them to him, if it had bene possible. Yet for all this,  
after his departure ther came false brythen, which  
set forth and taught to the Galathiās other maner  
of doctrine thē Paul had taught them. What lan-  
ders thinke ye acole of this: Euen in lyke manner  
chanced it in our daies. God hath giuen to vs very  
plenteously & richely his worde and gospel, p̄ suetly  
we ought with whole heartes to thank him & laud  
him for that so great & noble a treasure. But what  
chanced now: When the word now did florish, and  
t hozow the wonderful goodnes & gracious fauour  
of god, it brought forth right bewtiful frutes amōg  
many one, euen did ther burst forth with their lan-  
ders, the Bp̄hop of Rome with all his Papistickall  
rablement of Monkes & friers, which with the re-  
sidue of their sectes and doctors, dyd with all their  
power inuade & resist (so muche as laye in them) the  
plain and true word of god, to the great hinderance  
of the gospel. By & by vpon this folowed that pesti-  
ferous sect & doctrine of p̄ Anabaptists, which made  
mē exceedig wodd for a time, which also hath don no

The Sermon on

lyttle hurte to the furtheraunce of Chyistes holpe worde.

Mat. 7  
 What flanders thynke yee haue come by these and many mo sectes: Furthermoze this flander is against loue, as when I wyl not obey the Magistrate, I will not do and paye, as other men doo and paye, neither beare the common charges as o-ther beare, but I wyl be cleane without lawe, and haue a singuler prerogattue afoze al other. Of this flander Chyiste hym selfe saithe to Peter: Leaste we shoulde bee a flander vnto them, go to the sea, and cast thy hooke, and that fysh which firste cometh, take him vppe, open his mouthe, and thou shalt fynde a grote, take it oute, and giue it them for the and me. Nowe withoute doubt these flanders shall continue in the worlde vnto the end. And especiall the flanderers of doctrine shall bee both greuous and behemente. But what remedye agaynste this flander: I muste cut of that whiche woulde offende me, be it either foot, hande or eyes: that is, I must continue in the worde, nothing con- sidering what shall chaunce, euen though the father or mother, brother or sister, wyfe or children, kinne or affynyte, monye or ryches woulde plucke me frome it, yet muste I sette moze by the worde, then by all these. For better yt is that I forsake all thynges, be they neuer so deere and precious in thys worlde, and to bee saued afoze god, then to haue all menne my friendes and be separated from god. And seepnge that god wyl so extremelye punyssh theym that raple suche flanders, what thynke yee shall come to suche as for those flander-  
 ders

Spiritu-  
 ally are  
 the han-  
 des and  
 secte cut  
 of.

Mychaell the Archaugets day.

der & leaue and forsaake the trueth: Doubtlesse hee  
shall punishe theym both alpe.

fourthly, here is a general admonicion vnto al  
men, that they dispyse none of these lytleones that  
are dead to the worlde & poore in spirit, and knyt to  
gether one in Christ. Yea, there is also assigned a  
cause why they shuld beware of hurtynge them. For  
their Angels (sayth Christ) in heauen alway see the  
face of my father whiche is in heauen. Surely with  
out doubt if God be so merciful to his seruauntes,  
that he hath appointed Angels vnto this ministry  
to kepe and defende them, doubtles then this wyll  
please him but a lytle, if they be dyspised, persecuted,  
troubled & troden vnder foote. For surely the Lord  
is as careful for them, as if these thinges were done  
vnto hymselfe. And furthermoze, he must nedes be  
discōtented to se them euill entreated, for whose sake  
he came into this worlde and shedde his precious  
bloud. I pray you who can thynke otherwyle in  
this behalfe? Shall it not prouoke his anger, that  
wee dispyse those whō he hath redeemed w<sup>th</sup> his death  
and precious bloud shed? For if that lost shepe be so  
deare to him, and he so entyrelly loued it, that he left  
nyntye and nyne in the wyldernes, and ceased not  
seekyng tyll he had founde it, why shoulde wee then  
either persecute or trouble that sheepe? Surely he  
may suffice it, but without doubt he wyl not leaue it  
vnpunished. Furthermoze he sayth: It is not his  
fathers wyll that one of these lytleones shoulde pe-  
ryshe. Are not these strong reasons that might well  
refrayne vs from persecutynge of our christian bre-  
thren? They? angels (sayth Christe) whiche must

The ly-  
tleones,  
wherefore  
they are  
not to be  
offended  
psal. 19

D. liii.

serue

The Sermon on

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Mychaell the Archaugets day.

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serue

The ly-  
tleones,  
wherefore  
they are  
not to be  
offended  
psal. 19



The sermon on

serue them, euer see the face of my father. Trueth it is that I wyl be their sautoz, and my fathers wyl is þ they should not perishe. Nowe if these wordes wyl not moue vs, surely I knowe not what should moue vs to learne to loue chystian men, and not to despyse theim. But commonly it so chaunseth, that these pooze lytle ones of Chyist haue enermore persecucion then fauour in this worlde. Wherfoze I be seche God graunt vs grace to perseuer in his fayth and patiently for his names sake to suffre persecucion vnto thende, through Chyist our Lord. Amen.

The gospel on sainte Lukes day the Euāgelist,  
ye shall fynde after Alhalowen day.

The gospel on sainte Symon and Iudes  
day. Jhon. 15.

Jho. 13.  
1. Jho. 3



**T**his is my  
commān,  
demer: that  
ye lone together,  
as I haue loued  
you.

Greater lone  
hath no mā, then  
this: that a man  
bestow his life for  
his frendes. Ye  
are my frendes, if

ye do whatsoeuer I comaunde you. Henceturth call I you not  
seruauntes, for the seruaunt knoweth not what his lord doth.  
But you haue I called frendes: for all thynges that I haue  
heard, of my father haue I opened to you.

ye

Saynt Symon and Iudes day.

Ye haue not chosen me, but I haue chosen you, and ordayned you, to go and bryng forth fruite, and that your fruite should remaine, that whatsoeuer ye aske of ffather in my name, he may geue it you.

THE EXPOSITION.



Christ gaue his disciples this commaundemēt of brotherly loue, after that last supper when he now knewe the tyme of his passion at hand, & that immediately he should be taken away fro them. Surely this is an vndoubted truth, that

there is besydes sayth no woozke in the worlde, nor none can be, that shalbe acceptable vnto God, saue onely charitee and loue of my neighbour, of the whiche Christ speaketh in this Gospel. Ours why should Christ with so great seueritee and earnest admonicion in that his last sermon that euer he made, haue geuen and inculcate this pzecepte of charitee? And here note two thynghes. First that Christ gaue this pzecept and not Moles. For if it were Moles pzecept, it should be a pzecept as the other pzeceptes were in the lawe, whiche in dede taught & commaunded what should be done, and what should bee lefte vndone, but thei gaue not f spirit, wherby it might be done with free heart and courage. But Christ doth not here so, but as he sheweth what is necessary to be done, euen so he also geueth the spirit, that we may be able to do those thinges that he hath commaunded. And this is the onely cause, why he himselfe sayth of his pzeceptes: My yoke is swete, & my burthen light. And saint Jhon in his Epistle: Canonica! saith: His commaundementes are not heauy.

Christes  
commaun-  
dement  
of cha-  
ritee.

D. b.

Wherefore

## The sermon on

10.14

Fayth.  
Eloze.

16 Ont. 11

Tab. 3.

Flour.

Fin.

Sapnet Symon and Iudes day.

dement is loue, that commeth of a pure heart and a good conscience, and an vnfaigned sayth. Further, forasmuch as Christ knoweth, that there consisteth a great wayghty matter in true loue, that spryngeth of sayth, therfore in this his last sermon, he taught not many pceptes of good workes, but only commaundeth this, that they should loue one another. As he would say: If ye haue sayth and loue, ye shall also right easely performe all other thynges, what soeuer I haue commaunded you to do.

Secondarily, forasmuche as Christe had before shewed his disciples, that the crosse should come vpon them, and had before tolde them, that they should suffre muche aduersitee in this worlde, nowe here Christ repeteth the same, and also sheweth the cause wherfore: If the worlde (sayd he) hate you, knowe you that it hated me first. Christe here calleth all them the worlde, that haue not receyued his worde, haue not obeyed the gospel, nor knowen the father in him, nor him in the father: And by itselfe, whosoever they be that want sayth, & acknowledge not the righteousness of sayth, seme thei neuer so vertuous, righteous, holy & wise in their owne eyes, Christ calleth them all by this one name The worlde, & declareth them to be his enemyes. After this sort doth saint Iohn vse this worde, sayng: He was in the worlde and the worlde is made by him, and the worlde knewe him not. Then when Christ sayth: If the worlde hate you, knowe you that it first hated me. Wherwith he semeth to say: Wondre not, if I wise and righteous in the worldes estimation, and also the mightie manne in this worlde do respt you, and persecute

The  
crosse  
from  
whence  
it com-  
meth.

The  
worlde.

Iohn. 1

The sermon on

Wherefore these woorkes of loue are not hypocrites woorkes, like as the woorkes of the lawe were, whiche y<sup>e</sup> Jewes did without spirit, but whatsoeuer a Christian doth in this behalfe, he doth it with an  
 1 Co. 14 whole heart, euen as saint Paule sayth: Charitee seeketh not the thyng that is her owne. For why. A christian knoweth, that Christe requireth not onely true fayth, that woorketh the father in spirit and truth, but also he requireth an vnfaigned loue.  
 Further note, that this loue springeth not of her selfe, but it springeth furth of fayth, so that wherso euer there is no fayth, there can neuer bee any true  
 Fayth. Loue. loue. Fayth heareth the woorde of God, & taketh holde vpon those thynges, that the same woorde promyseth in the merytes of Christe, and so obtayneth without any merites of woorkes, only of mere grace and mercy, remission of synnes, righteousness & eternal life. Nowe if any mā wyl in this cause of iustification, admyrt y<sup>e</sup> myze of his owne woorkes, he goth cleane out of the way, and shotteth beside the marke byrastyng his head against this stony rocke of saint  
 Rom. 11 Paules woordes, where he sayth: If then righteousness be of the woorkes of the lawe, Christ is dead in  
 Gala. 3. vayne. Of this fayth I say springeth loue, which in this gospel Christ so earnestly comaundeth vnto  
 Loue. vs. But what doth this loue: She forbeareth lōg, she is gentle, she enuyeth not, she is not froward, she is not proude, she is not ambitious, she seeketh not her owne, she is not angry, she imagyneth not euill, she reioyleth not vpon iniquitee, & she loveth wholly  
 1 Co. 13 in the truth &c. Therfore sayth saint Paule in another place also: The ende & summe of the comaundement

Sapnet Symon and Iudes day.

dement is loue, that commeth of a pure heart and a good conscience, and an vnfaigned fayth. Further, forasmuch as Ch�ist knoweth, that there cōsisteth a great wayghly matter in true loue, that spryngeth of fayth, therfore in this his last sermon, he taught not many pzeceptes of good woꝝkes, but only commaundeth this, that they should loue one another. As he would say: If ye haue fayth and loue, ye shall also right easely perfoꝝme all other thynges, what soeuer I haue commaunded you to do.

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The  
crosse  
from  
whence  
it comes.

The  
woꝝlde.

Iohn.



The sermon on

persecute you, for suerly there is no litle cause, why they so will do. The worlde holdeth and defendeth with tothe and naye, the righteousnes of workes, but your doctrine shall be cleane repugnant & contrary, for if ye will purely and sincerely preach my worde, ye shall maintayne and defende the righteousnes of faith. And if ye wyll do so earnestly as it shall be your duety, nedes must ye cast of all that is in the worlde, that is, all carnall wisedome, vertu, righteousnes, strength, freewill .as ye knowe that I haue doone. How shall ye in so doyng be at vnitie

Joh. 12. with them : Now is the iudgement of this worlde. And furthermoze, the holye ghoſte ſhalbe ſente for the ſame purpoſe, to rebuke the worlde as I haue done. Now if for this gentle rebukinge the worlde ſhall hate you, and take all thynges to the worſte, and imagyne all manner of myſchiefe againſt you, knowe you that euen ſo did the worlde by me. If I had approued and alowed their workes, as I dyd reprove & diſalow them, I had hadde the high prieſtes myne eſpeciall good friendes, with the phariſeis and all the Jewes : but when I would nedes do myne office truly, and fully accompliſhe my duety, nedes muſt I loſe all their frendſhippes, and alio for that cauſe ſuffre ſo many of their falſe accuſacions, checkes and rebukes. Nowe, woulde you ſpeede better than I: There is alſo and other cauſe why the worlde can not loue you : for you are not of this worlde. If you were of this worlde, the worlde woulde loue that whiche is his owne, but bicauſe you are not of the worlde, but I haue choſen you out of the worlde, therfore the worlde hateth you. You  
hear

Sanct Symon and Iudes day.

heare in this place, that if the world hate you, it ys  
 an euident argument, that you ar not of the world.  
 And euen so saith S<sup>h</sup> Paule: *¶* If I shuld please men Gala. 1.  
 I shuld not be Christs seruant. And a lyke testimo-  
 ny doth Christ giue his apostels, that thei ar not of  
 this world. Why so: for thei shal rebuke the world  
 reproue and damn the carnal iustice of the world, &  
 earnestly affirm & preach the righteousnes of faith,  
 for they ar not of this world. that is, thei seek not a  
 carnall iustice as the world dothe, their confidence  
 is not in their good woorkes as *¶* worlde is, but thei  
 earnestly preach *¶* merits of Christ, as *¶* only cause  
 of our righteousnes & saluacion. Now bycause the  
 world can not bere this, ther is mortall warre and  
 contynuall hatred betwene theym and the worlde,  
 euen as Christe saithe here agayne in this gospell:  
 But all these thinges shal they doo to you, for my  
 names sake, bicause they knowe not him that hath  
 sente me. fynallye. Bycause the worlde knoweth  
 not the father, therfore knoweth it not the son. And  
 because it knoweth not the son, neither knoweth it  
 them whom the sonne hath sent. Wherfore, seing *¶*  
 the world neither knoweth the father, nor the son,  
 nor yet the apostels whom the sonne hath sent, nee-  
 des must it then persecute, hate and condemn, both  
 the truth and also those that preach it.

Thirdly, Christ in this persecutiō, which surely Our cō-  
 is euer annexed to the gospel in this world, cōman- forte in  
 deth vs to take sure holde of his woorde, as that aduersa-  
 only comfort, whereby Christians in all tribulact- ry is in  
 ons solace them selues. Remembze (saith hee) my ¶ worde  
 woorde, which I haue saide vnto you. of Geo.

This

The sermon on

This text teacheth vs (as it semeth) that there shall be no nother comfort vpon yearth, especially in persecutions, except only that worde, and doubtlesse it is euen so in dede. For what consolacion may bee in that mannes heart, which hath refused and put fro his sight the worde of God? Contrarily what I pray you shall hynder or hurt him, that taketh holde vpon the worde, and by sayth printeth it in his heart: For he doubtles knoweth very well, that he must nedes suffice persecutions and tribulacions, that is a very true tale: but yet he knoweth also this, that persecution shall shortly haue an ende, and at the tyme ordained of God, it shall be chaunged into perpetual  
 Rom. 8. ioy, as saint Paule sayth: Surely I thinke, that passions of this tyme, are not worthy to bee iudged equal to the gloze that shall be reueled among vs.  
 And of this speaketh Christ, sayng: A woman when she travaileth, hath sorowe, for her houre is come. But when she hath brought furthe her manchild, she nowe remembreth not the pangues, for ioy that a man is borne into the worlde. And euen so you nowe haue sorowe, but I will see you agayne, and your heart shall ioye, and no man shall take awaye your ioy from you. These and suche lyke wordes doth the christian man set hand vpon in persecution, so that he may stand stedfast in them, and syng with  
 ps. 129. the Prophete: My soule stayeth her in his worde, my soule hath trusted in the Lorde. And therefore  
 Mat. 10. sayth Christe here to his disciples: Remembre my worde, that I haue spoken to you, But what worde is it: The seruaunt is not greater then his Lorde. Nowe if they haue persecuted the Lorde in this worlde

wozrde, let the seruaunt holde him cōsented, though  
all thynges procede not accordyng to his purpose,  
and though some tyme he speade as his mayster  
speade afoze him: For doubtles it can be none other  
wylse. If they (sayth Christe) haue persecuted me,  
they shall also persecute you. If they haue kept my  
wozrde, they wyl also kepe yours. In these wordes  
Christ sheweth very plainely, that there should bee  
perpetual dissencion betwene his disciples and the  
wozrde, for his disciples wyl cleaue to his woosde,  
the whiche in deede the woizde can not abyde. And  
therfoze Christ geueth his disciples this counsaile,  
that they shall looke to the woizde, and steadfastly  
stand in that, yea though the woizde neuer so madly  
and furiously rage & raue against it. Whiche God  
graunt that all wee may appzehende and persyst in  
it, to his honour and oure soules health, thzough  
Christ our Lord. Amen.

The Gospel on all Saintes day.  
Math. 5.



**W**hen he saith the people,  
he wēt vp into a moun-  
tain, and when he was  
sette, his disciples came  
to him: and after that he had ope-  
ned his mouth, he taught them,  
saying: •Blessed are the poore in  
spirit, for theirs is the kyngdom  
of heauen. •Blessed are they that  
mourne, for they shall receiue comfort. Blessed are the mecke: for  
they shall receiue the inheritance of the yearth. Blessed are they  
whiche hunger and thirst after righteousnes: for they shall be sa-  
tisfied. Blessed are the merciful: for they shall obayne mercy.

Luc. 6

Esa. 66

Iere. 31

Blessed

The sermon on

Blessed are the pure in hearte: for they shall se God. Blessed are the peate makers, for they shall be called the chyldren of god.  
 1 Pet. 2. Blessed are they which suffre persecution for righteousnes sake,  
 3. c 4. c for they: is the kingdome of heauen. • Blessed are ye when men reuile you and persecute you, and shall failely say all maner of euil sayinges agaynst you for my sake. • Reioyce and be glad, for  
 1 Act. 5. greate is your rewarde in heauen.

THE EXPOSITION.

The office of  
 Christe  
 is to  
 teache &  
 to saue.

W

E muste berpe diligently (deere christians) obserue and note in this gospel, that when Christe saw the people and his discples were come vp to him, he maketh vnto them a godly and scruteful sermon, whiche comprehendeth

in a maner all thinges that are necessary for a christian man to do spiritually befoze god. For by this sermon we may see how diligent Christ was in administering his office, and feeding his shepe. Furthermore we muste needes confesse, that as al that Christ taughte and preached, was bothe good and helthsome, so no sermon that euer he made, is more diligente and perfectlye wrytten, then this in the mounte, and that which he made after his last supper. Surely by this his example Christ would not only teache the ministers of his worde with all diligence faithfull to attende their office, but also that all that they teache, they shuld teache it faithfullye & dyue it into þ peoples eares, as we se that Christ dyd here in this gospel. Let vs then see what was the beginning of Christes doctryn, in this his most excellent and noble sermon.

All Saintes daye.

First, Christ promisseth the kingdome of heauen <sup>Shoulde</sup> and saluacion to the poore in spirite. But what si- <sup>pouerte.</sup> gnifieth it to be poore in spirite? The poore in spirit are those, that cleaue to no transitory thing of thys worlde, that set their confidence in no creature, that are deade vnto the worlde, and leane and whollye put their faith in Christ and his worde. Upon such poore shall the spiryte of the lord reste, as the prophete Esayas saith. These poore receiue the gospel, <sup>Esa. 66</sup> as our Sautour said to the disciples of John. And <sup>Mat. 11</sup> furthermoze suche poze men are so deerely beloued of god, that he promisseth peculler gyftes and syn- guler graces to such as do them ony benefite, as ye maye reade in the 40 Psal. And suche poze are not proude in the ymaginacio of their owne hartes. They contemne no man, they dispise no man, but are lowly and meeke, euen frome the hearte. Wherefoze they shal haue as Christ promisseth here, the kyngdome of heuen, wher as all hypocrites that swell by their outward righteousnes, & for the same preferre them selues befoze al other, shal haue perpetual fire and euerlasting damnacion.

Secondly, Christ promisseth to those that mozne, comfozte, heere by the spirite, and in the worlde to come eternal life and the kingdome of heauen. But what signifieth here this word, To mourn? Doubtles the same, & Christ speaketh on in another place, <sup>Joh. 16</sup> saying: You shal mozne & wepe, but the worlde shal be gladd. Nowe is this as cleare as mydde daye, neyther can any manne denaye yt, that suche as confesse Christe and beleue his wooorde, the crosse <sup>The</sup> hangeth euer vppon them, and they are diuers and <sup>crosse & persecu-</sup> many <sup>tion.</sup>

P.i.



The sermon on

many wayes tempted, sometyme on the one syde,  
 sometyme on the other, that euer they synde Chry-  
 Job. 16. stes worde trewe, whiche sayd: Ye shall haue tribu-  
 lacion in the worlde. Wherefore, excepte in these so  
 greate troubles and veracions a chistian man had  
 some comfozte and these great and excellent promi-  
 ses, howe could he abyde all these thinges? Howe  
 coude he contynew stedfast? For suerlye the crosse  
 is not so sweet and pleasaunte to the fleshe, that it  
 will freetely and with a glad mynde come vnder it  
 and suffre it. Needes must the spirite come, whiche  
 The ho- therefore is called of Chyist, the Comforter, bicause  
 ly ghost. Job. 4. that in tribulacion he comforteth the sorrowful. And  
 also though we haue the spirite, yet must the word  
 be applyed and diligently put in our myndes, least  
 we waxe slothfull sluggardes, and liuers in a care-  
 les securitee. And to this purpose serueth this sen-  
 tence of Chyiste, which promiseth eternall conso-  
 lacion to those that mourne. Here in this lyfe they  
 shal be comforted by his worde, and in the worlde  
 to come, by his blesse and eternall lyfe. Nowe thys  
 promise, so ful of comfozte maketh a man glad min-  
 ded, so that he is moze ready to suffre and abide, e-  
 uē with a glad heart, the crosse that god shal please  
 to laye vpon him.

Meete- Chirdly, Chyist promiseth to those that ar meke  
 nes. the possession of the lande, and blessednes. Nowe  
 to be meke is not only when a man is not angrye,  
 but also when hee canne repressse and restrapne hys  
 wyathe, hadde he neuer so iust a cause to bee discon-  
 tented and angrye. Of suche angre the prophete  
 psal. 4. Dauid saithe: Be yee angrye, but synne not. For  
 to

All Sainctes daye.

to be neuer angry at all, it is impossible for suche as  
lyue heere in this bodye. for why? wrathe is euen  
borne in vs, as are also all other vices: so that wee  
canne not vtterly laye it from vs. Surelye it were Eph. 2  
our duety and very right, that we shoulde contynue  
euer in meekenes and gentlenes, and neuer be an-  
grye. (I speake of suche angre, as hathe adioyned  
enuy with it) But I praye you, where are thei that  
so can moderate themselves? Therefore S. Paule Eph. 4  
saith: Let not the sonne go down vpon your wra-  
th. A father is angry with his sonne, but yet common-  
ly the fatherly loue continueth in his harte. A ma-  
ster is angry with his seruaunte and scholer, but  
it commeth of a good affection. Euen so maye one  
christian man be angry wth an other, and rebuke,  
correct, and shewe him his faulte, but with this an-  
gre muste charity be admyxed. Byefely, CHRIST  
requyren this meekenes of his disciples, sayinge:  
Learne of me, for I am meeke and lowely in heart. Mat. 11  
And here he promyseth to the meeke, saluacion and  
possession of the lande. Who wyl not nowe with  
all diligence labour for saythe, whereoute sprin-  
geth this vertue? Manye interprete spirituallye  
the possession of the lande, as when the Prophete  
Dauid saythe: I beeleue to see the Lorde, in the  
lande of the lyuynge. Other vnderstande it cor-  
porallye, sygnifyng that the gentle and meeke  
mennie keepeth better his goodes and possessiones,  
then hee that wyl lawe for euerye trife, and wyl  
not loose so muche as the paynge of hys nayle.  
Truthe it is that Moyses beyng a moste lowelye  
D.ii. and

The pos-  
session of  
the land  
what it  
is.

The sermon on

**Lu. 22.** and gentle person, accomplished excellent affaires, yea though he were the meekest man that dwelleth vpon earth. And also either of these vnderstandings is good and profitable.

**Spiritu  
al hunger  
& thirst.**

Fourthly, Christ pronounceth them blessed that hunger and thirst for righteousness, adding this promise: That they shall be satisfied. Nowe standeth this hunger and thirst in this point, that I displaye of my selfe and all my strengthes, shall knoweledge my corrupte nature, myne inabilitie, spekenes, synne and infirmitie, and all only desyre that righteousness that is of valewe before god. Surely this acknowledging of our selues, dothe highly please god, yea & for to bringe vs vnto this knowledg hath he giuen the lawe, and willet that the preaching of penance shuld procede & go before the preaching of forgiveness of sinnes, as it is plain in the gospel of **S. Luc.** that we might so much the soner attaine vnto this hunger & thirst of righteousness. And doubtles needes must we be thus hungry and thirsty for righteousness, or els we shall euer want it, that is, we shall neuer be made righteous. But to be brieft. When thou owest preachinge of penance we are vtterly ouerthrowen, so that altogether wee displaye of oure selues, and begynne to seeke our righteousness in **CHRIST**, this promise standeth stedfast, that wee shall bee satisfied. Contraryly yf we haue not this hunger, thirst, knowlege & desire, behold the byrgin Mary saith thus: He hath sent away the ryche emptye.

**To be  
merciful**

Fiftely, Christe also in the gospell pronounceth that the mercifull men are blessed. To be mercifull

all Sayntes day.

ful, is as much, as to be ready to forgiue & remit, as often as our neighbour doth vs iniurie or angreth vs, or prouoketh vs vnto displeasure. And thys mercifulnes is so necessary for a chresten man, that he cā not obtain forgiuenes of his sins, except he al so first forgiue his neighbour such trespasses as he hath comitted against him: yet not by this mercy & merite of the same do we obtaine, get or deserue forgiuenes of our sins, for ꝑ haue we by only fayth, but God wolde, that I shulde by this forgiuenes testify my faith. Now whē I declare my faith by so forgiuig my neighbour, what wil Christ do toward me? I shall also haue mercy as Christ saith in this gospel. And as he saith in another place: Forgiue & it shalbe forgiuen you. But now whē I wil not forgiue, no more shal I obtain mercy, & therfore vtterly fall out of all the fauour of god the father.

Luc. 5.

Sixtly, the cleane & pure in heart are blessed. But who is cleane in hert, seyng that the scripture saith: There is none that doth good, no there is none at all: Also none is good (that is) cleane, but alone god. Doubtes it is truth, that by nature we are sinners, neither can we do any thyng that is good, ye and al so after ꝑ we haue receaued ꝑ holy ghost, yet remained in vs concupiscens or vnlawful lust, with whō wee muste euer wrestle and fighte against it. Yet thys comfote haue we when wee ones come to the knowledge of Christe, and haue by faith set hande vppon hys promyle, by partakinge with hym wee be very chrestians, and also pure in heart. For as Saint Peter saithe: By faith are purified our hearts. Furthermore, although the hart by faith be

Clean-  
nes and  
pure of  
hearte.

psal. 13

Mat. 10

Rom. 7

Actu. 15

Ps. lii.

purified

The sermon on

Rom. 8. purified, yet there remaineth in vs the remnant of synne and concupiscens, which daylye soze trouble vs, but for faith, they are not imputed vnto vs. As S. Paule testifieth, saying: Then now there is no condemnacion to luche as are in Christ Jesu. Therfore we are fully assured, if we haue faith, that wee shall se god in this worlde by faith in his word, and in the world to come face vnto face.

Rom. 5. Seuenthy, Christe calleth those blessed, that are the makers of peace. Those are makers of peace, that euer counsayl peace, that reconcyle men that be fallen out, and set them againe at one, and studioullye take heede to kepe and conserue peace.

Suche are called peacemakers. And suche men do especially please god, chiedy bycause this vertu cometh of faith, and hathe his roote and springinge out of faith, and therfore bycause that in this thing they folowe the example of his beloued sonne our lord Jesu Christe. What did he? When wee were yet enemyes (saith S. Paul) he reconcyled vs vnto his father, opened to vs the heauens, and by the effusion of his bloude, of mere and free grace, hee washed away all our sinnes, that we apprehending this by faith, myght obtaine righteousness, and so euer more folowe the same example in our deedes. Nowe when do we this? When with al hartly study we endeuour our selues to conserue peace, and that amonge all men brotherly loue may be continued. But what shall be the rewarde of this vertu? what gyfte shall bee gyuen for it? Wee shall be called the sonnes of god, and wee shall possesse eternall lyfe.

all Sapientes day.

Eighthly, Christ also calleth those blessed that suffer persecution, and are despised for his sake, which in dede oughte to glue greate comfort to christian men putte vnder the crosse and tribulation. Whye are we so vexed and full of sorowe in tempozall afflictions, seynge that Christe wyll by theim bring vs into heauen, where we shall perpetually raigne with hym. Trulpe this tempozall crosse canne in no meanes bee compared vnto the euerlastinge ioye. Marke wel that he saith: For my names sake. Also When men speake all euell against you, belynge you. For he that is an euell dooer, and according to hys deseruyng suffereth for it, although he loke to this promyse, it shall lytle profyte hym. Thou muste needes suffre in a good quartrell, that thou mayest be sure, that all that shall chaunce to thee, happeneth for the truthe sake. Euen as Sainct Peter also saith: Let none of you suffre as a murtherer or a thefe, or as an euell dooer, or as a buspe body in other mens maters. Wherefore if thy cause bee good, thou mayest assuredly haue this hope, that this trouble and sufferynge shall be rewarded and recompensed with euerlastynge ioye. Which almyghty God graunt vs through Iesus Christ.

Therow  
muche  
trouble  
we enire  
into the  
kyngdom  
of God.

AMEN.



The sermon on  
The gospel vpon S. Markes day. John. 15.

Ecc. 24

I

Am the true vyne, and my father is the husband man. Every branche that beareth not frute in me, hee wyll take away And euery bzaunche that beareth fruyt, wyll he poure, that it may byng forth moze frute. Now are ye cleane thow the wordes which I haue spoken vnto you. Wyde in me, and

Act. 15.

I in you. As the branche can not beare frute of it selfe, excepte it wyde in the vyne, no moze can ye, except ye abide in me. I am the vyne, ye are the branches. He that abydeth in me, and I in him, the same bringeth forth the muche frute. For without me ye can do nothing: if a man wyde not in me, he is caste furth as a branche and is wythered: and men gather them, and caste them into the

Mat. 21

fyre, and they burne. If ye wyde in me, and my wordes abyde

John. 3

in you, aske what ye wyll, and it shall be doone for you.

THE EXPOSITION.



I haue in this gospel a very comfortable kisse for all them that are true & faithfull chrysten people, wherein Chyist exhorted al his vniuersal church to remain in him comparing him self vnto a vyntre, & his louers vnto branches.

Whiche similitude hath bin bled in y<sup>e</sup> old testament also, wher god called the house of Israel, that is the church of god a vineyard, as euidently may be seene in y<sup>e</sup> p<sup>r</sup>ophets. And as Chyist in the gospel of Mat. doth declare a vineyard to be his church, so in this place he called it a vineyard also, & god y<sup>e</sup> father, an husbandmā, & him self he called y<sup>e</sup> vinetre, his Apostels & euery membre of his church, bzaches. Let vs therfore apply & compare one w<sup>th</sup> the other, & se how thei do agree. For as the vineyard is not ordained for to beare thornes and thyfsteles, but that the vine trees shoulde be planted in it for to beare fruytes, so the church is ordained, not to florisse with y<sup>e</sup> riches

Pla.

Esa.

Ier.

Mat. 20

and. 21.

of

Saint Marke the Euangelystes day.

of this worlde (whiche verely are thornes) but for  
to plante Christ in it. For as the husbandman doth  
make cleane the ground of the byneyard, and doth  
plante in it byne trees, and doth hedge it round a-  
bout, maketh a presse, and buyldeth a tower in it,  
purgeth & maketh cleane the bzaunches, that they  
may bynge furth fruite plentifullye, so likewyse  
God the father hath chosen to him selfe fro among  
men a church, in the whiche he hath planted Christ  
his sonne, whiche garden he also hath strengthened  
with an inuincible stone, namely Christ, against  
whiche stone or tower euē the gates of hell can not  
preuail. For euē as when the godly be regenerate  
in Christ, so he dothe purge and make cleane their  
heartes that they may byng furth fruite. In this  
byne tree there be ii. kyndes of bzaunches or sortes  
of men, for some haue a shape of godlines & seme to  
beleue in Christ, and to be special in Christes chur-  
che, hearyng sermons, receiuyng the sacraments, &  
do many good woorkes, and yet they do not truely  
beleue in Christ, nor yet their woorkes do not pro-  
cede out of a true fayth. These be hypocritical & vn-  
fruitful brāches, which shal at y length be cast into  
euerlastyng fyre. There be some also without repē-  
tance, whiche beare the name of christian men, & yet  
do most abound & are indued with moste horrible &  
shameful crimes. Some there be that are godly, &  
euē as they verely beleue in Christ, so verely they  
worke by faythe, & bynge furthe fruite, that alway  
doth remayne. And this difference ought chiefly to  
be marked. The vngodly & wicked speaketh moste  
pestiferously of Christes church, for because y they  
se in it many impure & wicked men, for whose sakes

The sermon on

they thinke that the churche of Christ is not a true church, nor that it hath not the true Gospel. But they that so do condemne the true church, for because it is admixed with euil persons, are here againe condemned with this sermon of Christ.

For truly Christ speakyng of the braunches, doth not speake of those, that with their open profession be separated and deuised from the churche, as the Jewes and Turkes, but of those whiche be or seme to be in the vyne tre, Christ. And of these he maketh two sortes, some of them be barraine, & some fruitfull. By the whiche he teacheth very plainly, that the churche here vpon yearth hath comixed with her many euil persons, whiche although they seme to bee the very membes of Christ, yet they bee but braunches to be cutte away, and to be cast into the fyre. He sayth, that the kyngdom of heauen is likened vnto a manne whiche soweth good seede in his felde. But whylest the man was a slepe his enemy came, and did sowe cockle among the wheate. And againe, the kyngdome of heauen is likened vnto a lytle nette that is cast into the sea, whiche did pull vp all kynde of fyshes. And in another place. A certayne man went into the mariage, whiche had not his mariage garment. And saint Iohn sayd. They went out from vs, but they were not of vs. But I pray you what becommeth of these braunches that byngeth furth fruite? He sayth: He purgeth it and maketh it cleane, to byng furth fruite more plentifully. — Braunches whiche be fruitfull and profitable in the church, be all those that truly beleue in Christ, and of a true sayth doth obay vnto the true

Two  
kynde of  
braun-  
ches

Good  
braunches

Saint Marke the Euangelystes day.

true calling of God. This braunche is not cast away, is not taken away, as the fyrst was, but is cut with a hoke, and is made cleane.

Secodarily, Nowe are ye cleane (sayth Christe) because of the worde that I haue spoken vnto you. I beseeche the, what meaneth these wordes? Be the Apostles pure and cleane braunches, when as yet they were synners, and ready immediatly to leaue their mayster Christ, and to deny him? I say ye are cleane, not for because of your owne fleshe, whiche is yet synfull, nor for the puritie & cleannesse of your righteousnes, whiche is myngled with muche impuritie and uncleanes, but for the worde which I haue spoken vnto you (sayth Christ.) That is, for my gospel, whiche I haue shewed vnto you, that is to say, that I am the very true Messias, and satisfaction for synne, whiche with my death hath kepte you from death, whiche hath taken vpon me the horriblenes of hell, that I might deliuer you from hell, yea, and I haue purchased for you of God my father, that he shall take you for his childzen, sones and heyres of the heauenly kyngdome. And this is the worde, by the whiche man is verely purifyed & made cleane, if it be receyued by fayth. Fyrst who soeuer doth receiue this woorde of the Gospell by fayth, he is accopted before God for very iust, pure, and holy, and that not for the workes of righteousness whiche wee doo, but onely for Iesus Christ the sonne of God, receyued by fayth. S. Paule sayth, they be made righteous, frely by his grace, by the redemption whiche is in Christ Iesu, whiche God hath put as attonement maker by f<sup>r</sup>th, his bloud bepng

The sermon on

beynge a meane. Therfoze, whosoever doth beleue þ  
 worde of the gospel of Christ, although that synne  
 doth still remaine in his fleshe, yet sinne is not im-  
 puted vnto him, so that he nowe may be iust before  
 God, not with his owne righteousness, but with an  
 others righteousness, that is, the righteousness of  
 Iesu Christe, whiche is geuen vnto him by fayth.  
 For blessed is that man, to whom God doth not im-  
 pute synne. Furthermore, whosoever receiueth the  
 woorde of the Gospel by faythe (whiche is geuen  
 by þ holy ghost) whiche shal mortifie the remnātes  
 of the fleshe, & shal so rule synne, þ it shal not reigne  
 in our mortal bodyes. Therfoze the holy ghost is þ  
 very true hooke, with the whiche the bzaunches be  
 purged, and that by the woordes of the Gospel.  
 First that by fayth wee may bee accompted before  
 God, iust for Christes sake: Secondly, þ the deedes  
 of the fleshe may be mortified, & the lustes of synne  
 be quenched. And although it can not be done in  
 this life, that synne wholly might be pulled vp out  
 of the fleshe, yet it may bee done through the holy  
 ghost, that synne shal be paired away, and the fruit  
 of it destroyed, so that we shal not walke after the  
 fleshe, but after the spirite. In conclusion, whoso-  
 ever doth receiue the worde of the gospel by fayth,  
 he shalbe troubled with many afflictions and per-  
 secutions in this worlde. Christ sayth: If they haue  
 persecuted me, they shal persecute you. And in an  
 other place: We must by many tribulacions (sayth  
 he) entre into the kyngdome of God. Wherefoze,  
 afflictions are to be accōpted among those hookes  
 with the whiche the heauenlye father dothe purge  
 his

The  
 hooke is  
 the holy  
 ghost.

Tribula-  
 cō and  
 trouble  
 is the

Saint Marke the Euaugeliste day.

his bzaunches. The keper of the vyneyard cut-  
teth away the bzaunches with an houke, not for to  
hurte theim and so to perishe, but that they might  
byng plenteously furth fruite. So God the fa-  
ther sendeth to the godly the crosse and afflictions,  
not that they should perishe, but that they should be  
preseuered. To this man is sent a crosse, that he  
should bee admonished of the synne yet remainyng  
in his fleshe: to that man, because he should walke  
in his vocacion, least synne should reigne in his  
fleshe: to another, that he should be an example for  
the amendement of other men, and so to other for  
other causes, not for this cause, that they should  
vttterly perishe, but that they should bee deliuered  
from perisshyng, and to attayne eternall health.  
When we bee punished with the crosse and misery,  
wee must go to the vyneyarde, wee must call to re-  
membzaunce the cuttyng knyfe or houke of the ke-  
per of the vineyarde, and wee must knowe, to what  
ende they cutte in the vyneyarde, and that ende is  
thende of affliction, which is accustomed to chance  
to the godly, that is to say, that they should not bee  
cast into the fyre, and so to perishe in the flame, but  
that they should bee purged, and that aswell they  
might byng furthe moze plentyfully fruite, as to  
byng furth and increafe. And that it is euen so,  
that they whiche remaine in the true vynetree,  
whiche is Chyste, might bee purged or made  
cleane, and byng furth muche fruite, Chyste ad-  
deth vnto it and sayth: Carrye in me, and I in  
you: As the bzaunche can not beare fruite of him  
selfe, except he carry in the vynetree. &c.

houke  
also.

Tribula  
cion is  
sent, and  
wher-  
fore?

Chis



The Sermon on

This is as it were an handsonne conclusion of the fyrst exhortacion. I haue sayd that I am the verye true vyne tree. I haue sayd, that the bzaunche that taryeth in me shall brynge furth fruite plentifully. Therfore I beseech you, that you would tary in me, forasmuche as I do tarye in you, and ye shall brynge furth muche fruite. But tell me, howe shall wee tarye in Christ? Do wee tary in him, when wee do tary in tradicions and commaundementes of men? No truely. Christ sayth: They worshipp me in bayne with the commaundementes of men. But we tarye in Christ, when we tarry in the woorde of Christ by fayth. Whosoever beleueth in me (sayth he) kepeth my worde, and my father shall loue him, & we shall come vnto him, and make our dwelling place with him. What benefite dothe chaunce to him that taryeth in Christ? Fyrst Christ taryeth in him, for he sayth: Tarye in me, & I in you. What thyng better or more greater doest thou seke? Whosoever hath Christ, hath all the treasure of heauenly goodnesse. Sainct Paule sayth: Iesus Christe is made vnto vs from God, wysedome, righteousnes, holynes, & redemption. Therfore whosoever hath Christ, is made before God, iust, holy and righteous, and is deliuered from all trouble.

Therby, let vs consider what fruite the Apostles brought, whiche taryed in Christ. Although the Apostles a lytle whyle after did forsake Christ, by flyng away from him, and denyng of him, yet for all that by and by they dyd repent, and they were so ioyneth in couple with Christ, that they did alway continue in him. Wherfore they brought furth at the

Saint Marke the Euangelistes day.

the fyrst begynnyng muche fruite, by preachyng of the gospell of Christ. After that they had receyued the gyftes of the holy ghost on Whypsonday, they did spede abrode the Gospell throughtout all the worlde, & gathered together the churche of Christ, not onely of the Jewes, but also of the Gentiles.

Saint Paule sayth, that the gospel was preached among all creatures, which were vnder heauē. And againe: The gospel hath increased euen throught the whole worlde. Furthermore, besydes many other godlines and good workes, they brough furth plentyful fruite, in doyng of great miracles, which they did in the name of Christ, whereby Christ did florisse, and the authoritee & truth of Gods worde was highly commended. They shewed themselves towardes the Magistrates, as they ought to doo. They loued their neighbours accordyng to the order of charitee. They gaue not them selues to gluttony and riotous bankettynges, or to vncleanes & wantonnes. Finally, they did aswell priuately as openly leade a godly life, and suffereth very muche trouble & persecucion for the worde of God. They were tryed by many mockes and stripes. They wer cast into prisons and chaynes. They suffered much hunger & penury, at the last, they suffered all kynd of persecucion and death, and yet they forsoke not their vocation, but the moze they were persecuted, the moze stronger did they confesse Christ. Wherefore they did the rather optayne with Christ his heauenly kyngdom. And this is the fruites which the Apostles brought furth, when they did tarpe in Christ. Every man hath his owne fruites taryng  
in

The Sermon on

in Christ. For he that tarryeth in Christ, he euen at the fyrst begynnyng byngeth furth fruite by the calling and confessyng the name of Christ, both by his honest behaitour and with al kindes of godlynes and vertue, by obediēce, chastitee, temperance, sobrietie, by true byng and sellyng, & by other such kyndes of vertues. And these be þe miracles whiche bee now required of the godly. And vndoubtedly whosoouer doth folow these vertues in this worlde, byngeth furth great miracles. There is so great a multitude of vnchamefast menne, of gluttons and deceyuers in this corruptible worlde, that it is no lesse a miracle to liue among them, iustly, chastly, chamefastly, and soberly, then it was in tymes past to make a blynd man to see, or els to raise vp a dead man. To conclude, whosoouer remayneth in Christ byngeth furth fruite, by sufferauce and patience in the crosse, in aduersitee and afflictions. Let him not forlake his vocacion, although he be persecuted, but let him rather be encouraged by affliction to maintayne his vocacion, that he may openly declare that he knoweth Iesus Christ to be his righteousness and health. What shoulde bee the let, but he that remayneth in Christ, shal byng furth much fruite? He that doth not tarrye in Christe, doth not byng furth fruite.

Fourthly, let vs well vnderstand that he sayth: Without me ye can do nothyng, that is, ye can not byng furth any profitable or healthful fruite, nor ye can do no goodworke that is acceptable to God, except ye beleue in me, & tary by fayth in me. What is it to be and to tarrye in Christe? Surely it is to beleue

beleue Iesus Christ to be bozne of þ virgin Mary, to be very Christ, & this Christ to be the only pꝛopitiatoꝛpe and sacrifice foꝛ our sinnes, whiche hath made reconciliacion foꝛ thee to the father, and foꝛ whose sake thou art made his son by adoption, and heire of the heauenly and celesttall kingdome. By this faith thou art accepted foꝛ Christs sake of god: by this faith thou art accompted afoꝛe god as iust: by this faith, what woꝛkes so euer they be that thou doest, whether they be of publicke oꝛ pꝛiuate vocations (here we do not speake of sinne, which canne not be doone by faith) they be accepted of god, not as the honest dopnges of Ethnikes, but as the true godly woꝛkes vnto euerlasting lyfe. And here wee muste not thynke that god dothe giue eternall lyfe to the godlye foꝛ their merytes sakes, but that the godly taketh the righte of etrenall lyfe by faith, foꝛ Christes sake. Therefore those woꝛkes that be done by this faith, bee called the fruites of eternall lyfe, partely, bicause they be done to declare our thankfulness, foꝛ that þ we haue receiued the right of the kyngdome of heauen and eternall lyfe, and partely that they be rewarded with rewardes in the lyfe euerlastyng. Who so euer shall bide in Christe that is. Shall beleue that hee is accepted of God, and to be his sonne adoptiue foꝛ CHRISTES sake, hee what so euer he dothe, althoughe it seeme neuer so excellent and pleasaunt, pure and holy, it pꝛofiteth nothinge befoze god.

To be hoꝛt, they that do not remaine in Christe are those, which know the name of Christ, leadeth a wicked lyfe, walketh after the flesh, and obeyeth

The sermon on

to shine. If Christe doth not tarry in him, how shall he tarry in Christ? S. John sayth: Hee that saith I knowe him, and doth not keepe his commaundementes, is a lyer, and there is no truthe in hym. And againe: Whosoever shall say: I loue god, and shall hate his brother, is a lyer. And S. Paul saith: If there be any man that shall not prouide for his, and especiall for his household, he is worse then an Infidele. It is very plaine, that those whych leade a wycked lyfe, although they boaste them selues of the name of a christian, yet for all that they tarry not in Christe. What shall be come of those that remain not in Christ? Euen verely that thing, that belongeth to the vntrutefull braunches, which are

in the vine tree. These beyng cut away frome the vine tree, are profitable to no buyldinge as other woode and tymbre is, but beyng cast out a dozes, they wyther, and the be gathered together, and cast into the fier, and there be burned. And they are profitable for nothyng els, but for to fede the fier. The selfe same thing is to be said of those, whych do not tarry in Christe. These serue for none other purpose, but euen for to be meate not for temporall fier that consumeth the braunches, but they shall be punished with perpetuall and inextinguisble fire, and as Esay saith, where their worme doth not dye and the fier goeth neuer out. &c. Therefore good christian people let vs tarry in Christe, and let hys worde abide in vs, acknowledging him oure onely satisfier for our sinnes, sauour, and the pacifier of goddes wrath.

Fifthly, let vs consider and learne out of this gospel

Mat. 9.  
1. Eccl. 1.  
Esa. 66

Saynt Markes Day.

pel, that if this his worde dothe carrie in vs, if wee haue a sure and a stronge faith vnto it, declaringe our selfe thankfull towarde so worthy a benefactor with our obedience to kepe his commaundementes thus (I say) if we tary in him & his word tary in vs, then this promise, Ye shall aske what ye will, and it shall be done vnto you. shall be perfourmed vnto vs. Here is nothing excepted, either corporall, spiritual, or heauenly goodes. What can a christen man lacke, hauinge this firme and sure promise: for he saith: What so euer ye shall aske. Is ther any kind of people vpon earth, that hath so rich and so excellent a promise, as a true christian hath? No trewly. But let vs not swaue, the wordes of Christ are diligently to be considered, and rightly to be vnderstand. Christe dothe not simply saye: What so euer yee will aske, it shall bee doone vnto you. But thys sayinge hath hee putte before these wordes: If yee abyde in me, and my wordes abyde in you. wth the whyche wordes is to bee vnderstande, that then shall bee vnto vs, what so euer wee will and shall aske. Therefore, hee that will and aske those thynges whyche bee contrary vnto Christes wordes, and the whych be prohybited by the wordes of the Lorde, he tarieth not in Christ, nor the wordes of Christ abdoe not in him, wherefore this promise pertaineth not to him. John in an other place saith: This is the truste, the whiche we haue in him, that if we aske anye thinge after his wyl, he heareth vs. God hath made manifest hys wyl by hys promises and Gospell. Therefore those that shall call vppon God, and shall aske annye benefytes of

Q.ii.

him



The sermon on

him either corporall or spiritual, wee ought to looke into his gospel and promises, that we may know of theym, what thinges hee wyll vnto vs to wyll and to aske. Of corporall thinges Christ sayth: Your heavenly father knoweth, what nede ye haue of all those thinges. Seke therfore first the kingdome of god, & his righteousnes, and al these thinges shal be cast vnto you. Of spiritual thinges and heavenly goodnes the gospel of Christ is ful of them. As for this thing came Christ, specially, that al which beleueth in him shuld not perishe, but haue euerlastig life. Therfore thou hast here put vnto thee, the treasure of al good thinges, which thou doest not wyll onely & aske, but also thou maist claim, if thou doest tarry in Christe; and his wordes tarry in the. In conclusion. Let vs pray vnto the heavenly father for his grace, that he wil graunt vs through his holy spirit, that we may acknowledge Christ our saviour and abide in him.

Amen

The gospell on S. Lukes daye. Luke. 10



After these thinges the lord. appointed other seuentie and two also, and sent them two & two before hym into every city & place wher he him selfe would come. Therfore said he vnto them: the haruest is great, but the labourers are fewe. Pray ye therefore the lord of the haruest, to send forth laborers into his haruest. So your wayes: Beholde, I sende you forth as sheepe amonge wolues. Beare no wallet, neither scrippe, nor shooes, and salute no man by the waye. & Into what house so euer pee enter, firste saye: Peace be to this house. And if the sonne of peace be there your peace shal reste vpon him, if not, it shal turne to you again.

And

Mat. 9.

Mat. 10

4 Re. 4

Mat. 20

Luc. 9.

Sainct Luke the Euangelistes day.

And in the same house tarry still, carping and dypnyng suche as they geue. For the labourer is worthy his rewarde.

THE EXPOSITION.



Here in this Gospel is fyrst to be noted the earnest and diligent fauor of Christ towardes mākyng. That whete as he had sent into Galilee (as it appeareth in the chapter which goth before this) twelue ambassadours or messengers, whom he did call Apostles, to preache the kyngdome of God, and to confirme the same preachyng with miracles, so when he perceiued the great desyre of the people to heare this his Gospel of the kyngdome of God, & was goyng from Galile vnto Jery, he did chose out of his disciples other .lxxiij. to go before him & preache, two and two together. Now therfore let vs heare with what commaundement and prerogattues they wer set to preache. The occasiō why he sent the, he shewed sayng: The haruest is great, but the labourers are fewe. Here are fewe wordes, but waightie thinges are to be noted in theim. Fyrst, that those whiche desyre to heare the gospel of Christ, are likened vnto the haruest. For in husbandry euery thyng hath his tyme and grothe, vntil the sedes are ripe and ready to be reaped. Fyrst the ground is plowed, then sown, after the sedes spryng vp into grasse, & groweth vp vnto stalkes, at length the sedes increase and are reaped and carped into the barnes. In lyke maner doth it chauce with the husbandry in Gods

Q. liij.

felde

The  
husbandry  
or

The sermon on

Christes  
felde.

felde. First Moses with his law did tye the ground,  
afterwarde the Prophetes didde sowe in the tyme  
of John the baptist, the apres did apere: last of al,  
when Christ was come and had sent forth his Apo-  
stels, came the haruest, and the cozne was caried in-  
to Goodes barne. Now for asmuche as the tyme of  
preachinge of the gospell of Christe is the haruest  
time, let vs see what the cozne is that is caried into  
this barne. The cozne is partly the people whiche  
thorough the preachinge of the gospell are gathe-  
red into the barne of Christes churche, and partely  
also those good thinges, which men doo gather out  
of the gospell through faith. But what be those: Is  
it not suche wheat and barley as the bely is fed with  
all: No suerly, but the thinge whiche the faithfull  
do gather in the haruest of the gospell, are spiritual:  
namelye, righteounes befoze god and men, wherof  
the fyrste is by faith through Christ (for the iust ly-  
ueth by his owne faith) the seconoe through obedi-  
ens and the frutes of faith, and laste of all, the life  
euerlasting and heauenly ioye. This is that cozne  
whiche is gathered in the haruest of the gospell.

What  
corne is  
which is  
broughte  
together  
into the  
barne of  
god.

Greate  
payne  
must be  
taken  
in hus-  
bandrye

Secondarilye it is to be noted, that as in this  
tempozal haruest nothing is gathered into the bar-  
nes without greate sweat and labour, for ther must  
be diligent watch bothe daye and nighte, and the  
heate of the daye must be tolerated and bozne, and  
the handes must be hardened, so likewise, when ye  
shall gather the spiritual cozne, much aduersitie is  
to be suffered. For the more you do labour & suffre,  
the more cozne yee shall gather into your barnes.  
Wherefore, seynge that now is the time of our har-  
uest

Saynt Lukes the Euangelistes day.

uest, let vs not be idle and slothful, but cherefullye let vs take in hand the paines of the haruest, for he that doth gather in the heruest, (saith Salomon) is a wise child, but he that is slothful in the sommer, is a childe of confusion. And, O thou sluggard go to the Cumber, considze her waies, & learne to be wise. She hath no guyde, nor ouerseer nor ruler: yet in the sommer she prouideth her meate, and gathereth her fode together in the haruest.

Thirde, Christ saith: Pray the lord of the haruest, to send forth laborers into his haruest. <sup>True preachers are obtained of god.</sup> Wherewith is vndoubtedly signified, that the trewe preachers are not shaken (as the prouerbe is) from the trees, but that it is needefull for vs to get them from heauē with our prayers. You wil say peraduenture: Shall not we then study, and cause our childezen to be taught in holy scripture: shal we only make a comon prayer, and haue a preacher suddēly sent doune from heauen: Verely Christe wold haue vs to be diligent in the educatiō of our youth & in the study of his holye scripture. For it is the duety both of the Magistrats, & also of the parents, to help & prouid that youthe, yea that all menne (if it bee possible) be brought vppe in the study of goddes holye scripture, that euerye one maye bee readye to the ministratiō of the gospel. But in so dooyng, we muste remembze, that it is not oure industrie, labour and studye, that prouydeth the true preacher of the Gospel, but it is oure heauenly fathers gyfte, frome whome commeth euerye good and perfecte gyfte. And therefore we muste adde vnto our dyligent labour, prayers, that god will

D. iiii.      bouch.

bouche safe to geue the increase, & that he w<sup>ll</sup> illu-  
 minate those that we haue brought by in learning  
 and now haue called to the ministry of the church,  
 with his holy ghost, that they may sincerely preach  
 the woorde, and faithfully minister in the Church  
 of God. *I* (sayth saint Paule) haue platted, Apollo  
 hath watered, but God hath geue the increase. So  
 than, nother is he that planteth any thyng, nother  
 he that watereth, but God, whiche geueth the in-  
 crease. Therefore shall not we plant, nor water: Let  
 vs not thynke so, for it foloweth: Every one shall  
 receiue his reward, accordyng to his labo<sup>r</sup>. For we  
 are Gods labo<sup>r</sup>ers, ye are Gods husbande, ye are  
 Gods buildyng. Wherefore, in callyng & receiuyng  
 of ministers of the church we ought so to pray, that  
 we do not neglect our duetie in the meane whyle, &  
 so we ought to do our dueties, that we forgette not  
 to praye also, that God w<sup>ll</sup> geue the increase, and  
 his benediction vnto our worke.

Fourthly, wee lerne here the great daunger and  
 persecucion that Christ hath called & seth his prea-  
 chers in. For he sayth: For your way, behold, *I* send  
 you furth as Lambes among the Wolues. It is  
 not vnknown howe scarce, cruel, and rauenyng a  
 beast a Wolfe is of nature against the vnarmed  
 Lambes. This sayng of Christ what is it els, but  
 as he would say: *I* send you wholly wout weapon  
 among extreme and cruel enemyes: What peace,  
 tranquillitee, or comfort shall a mā loke for amonges  
 suche enemyes: Surely this sayng was necessary  
 to be spoken to the Apostles and disciples of Christ  
 for when they should be sent of Christ to preache,  
 that

The pro-  
 phetie  
 of Ieremias  
 is here

**Saint Marke the Euangeliste day.**

that the kyngdom of Messias was nere at hande & already come, they were put in remeimbzance of persecutions and afflictions that shoulde happen vnto them, because they shoulde not imagyne and dreame of a corporall kyngdom of Messias: and that they shoulde perceiue also, that when þe Prophetes setting furth the peaceable, ioyfull & happye kyngdome of Messias, they did not speake of the outward peace and tranquillitee of this worlde, but of the spiritual inuestitie & perpetuall felicitie, then preached by the Gospell, and afterwarde to be manifested vnto the whole worlde. For if the kyngdome of Christe were of this worlde, Christ shoulde not haue sent his Apostles as shepe among wolues, but rather he would haue brought it to passe, that they shoulde haue been had in great reputacion, and shoulde haue been honourably entreated and receiued, as it had become suche a great kynges Ambassadors. But now he setteth theim furth into many daungers, sayng: They shall deliuer you vp (sayth he) to þe counsailes, Mat. 10  
and shall scourge you in their synagoges. And ye Mar. 13  
shall be brought to the head rulers and kynges for my sake. And in another place he sayth: They shall Ma. 14  
put you to trouble and shall kyll you, and ye shall be hated of all people for my names sake.

Thesame that Christ preacheth here to his Apostles, pertaineth to all other priuate persons, beleuyng the wordes of the Apostles. For euery manne in his owne vocation is sent like a Lambe among wolues. And necessarily wee must entre through many afflictions into the kyngdom of God. For we must bee euer on the sufferynge syde. The Lambe hurteth



hurteth not, he spoyleth not, nor deuoureth. But he is hurt, spoiled & deuoured. So likewise the smal and weake flocke of Christ is of other iniured, spoiled, and troubled. We must (I say) by many tribulations enter into the kyngdome of heauen.

Also we are here commaunded not to be carefull, but euery man in folowing his vocacion muste bee diligent to execute the same, trusting and beleuing that god so wil prouide and care for vs, that we shal lacke nothinge. as it apeareth in his apostels and disciples whom he sente forth without any wallet, scrip or shoes, yet thei did lack nothinge: for whē he did ask the whether they had lacked any thing or no, thei answered: No. Therefore let vs (as Christ commaundeth vs) seke first the kingdom of god, and the righteousnes thereof, and all these thinges shal be ministred vnto vs.

First, here is to be noted, that we must earnestly and diligently do that which we are bidden to do, and not to be withdrawen from it by no manner of wayes, nother vnder pretence of loue and friendship, or visityng our friends, and saluting them, but (as the disciples were commaunded) to go forwards and not to be stayed or returned by any such meetings & communings by the way, so neglecting our office. After this manner did Eliza the prophete saye vnto his seruauant: If ye mete any man, salute him not: and if anye salute the, answer him not againe. Wherewith commaunding him, that he diligently and spedely shuld do and performe his matters busines and commaundement. Wherfore let euery man so apply and take heede in his vocacion

Saint Luke the Euangelistes day.

tion that god thereby may be glorified and prayſed  
To whome with the ſonne and holy, ghoſt  
be all honour, worlde without ende.

Amen.

Certaine ſhutes which at the fyrſt ſight might ſtay the reader,  
are theſe : The fyrſt numbre, ſignifieth the leaſe of the  
queyre : the ſeconde numbre, the ſyde.

b. 1. the ſecond ſyde, for mothes, reade mouthes. b. 2. facie. 1.  
what ſhall ſignes, what ſignes ſhal. b. 3. fac. 1. doth loke his may  
ſter, loke for his maiſter. c. 2. fac. 2. then ſo, then to. c. 5. fa. 1. foliſh  
ſolihnes, folio eodem, myſtery, miniſterp. d. 2. 1. a mes, armes.  
d. 3. 1. he aith, he ſaith. e. 1. did long, did not longe. e. 8. 1. inogh,  
ynough. f. 3. 2. our necetiſes, our neceſſaries. f. 4. 1. this is place,  
this place it is. f. 5. 1. and wag battail, and wage battail. eodem,  
ſhall ſay, ſhal heare. f. 6. 2. ſatiſfaction, ſanctification. g. 1. 2. ſo  
much, adde, ſo much to whō it pleaſeth him. g. 4. 1. ſaith by hea  
ryng, ſaith cometh by hepyng. h. 5. 1. laipng, ſaying. h. 5. 2. wold  
worlde, k. 4. 1. doth he giue, doth he not giue. Where the goſpell  
on Eaſter daye is appointed Mathew. 28. take for it Marc.  
16. for the expoſition is applyed to the ſame. o. 2. 1. whiche go,  
which would go, p. 2. 1. deſeching, beſeching. f. 5. 2. mightely,  
mightely. v. 2. 2. Chriſt was, Chriſt which was. v. 8. 1. ſentis  
Gentils. r. 5. 1. hereinand, herein, and. p. 4. 2. worde, worlde,

IMPRINTED at London in Poules  
churcheyarde, at the ſigne of the Bra-  
ſen ſerpent, by Reynold Wolfe.

*Cum privilegio ad imprimen-  
dum ſolum.*

ANNO DOMINI M. D. L.